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AUGUST 1956

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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

THE LIBYAN ERG, composed of shifting sand dunes, is likely the most imposing area of dunes in the world. It covers an area 750 miles in length by 250 to 300 miles wide on the Libyan-Egyptian border. It is one of the least-known regions on earth.

IT HAS been estimated that each year on the earth about two and a half trillion (million million) insects are born.

EXPERIMENTS on fish farming on Loch Craiglin, Argyll, Scotland, have been made for two years by sealing off the bay from the sea and adding sodium nitrate and superphosphate. It was found that the fish growth continued during the winter, and the fish completed five or six years' growth in two years.

NOVEMBER 1955 had over a thousand scientists from all over the world meet at Tucson, Arizona, for a world symposium on applied solar energy, in which all phases were discussed. With enough sunshine, solar water heaters are economical wherever competing fuels cost more than a dollar per million British thermal units. Nearly 100 working exhibits of practical developments were shown. *Science*, May 11, 1956, summarizes progress in flat-plate collectors and concentrator types of devices, photovoltaic cells, thermocouples and photochemical conversion. Solar stills to convert saline or brackish water into fresh water are under serious development efforts in many parts of the world. To convert more sun's energy into food an algae called *Chlorella* has been given serious study since it produces about twice as much protein as that obtained from other sources, though at a higher price.

NEW CALCULATIONS for the Army Map Service give the earth a radius of 3,963.26 miles making the earth's circumference at the equator about half a mile less than the previous value of 24,902.39 miles.

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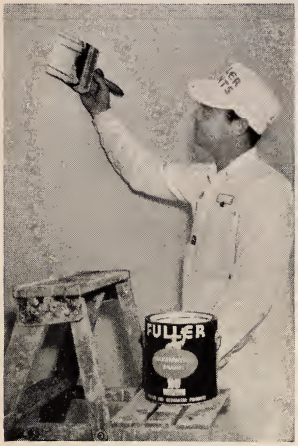


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Education and National Security

by Dr. G. Homer Durham

VICE PRESIDENT, UNIVERSITY OF UTAH

SOVIET EDUCATION poses threats "more ominous than the hydrogen bomb." So declared Dr. William Benton, publisher of the *Encyclopedia Britannica* in an address to the American Association for Higher Education, Chicago, March 6, 1956. Dr. Benton spent the autumn of 1955 visiting the Soviet Union, Poland, Hungary, and Czechoslovakia. He has elsewhere warned readers that "the Kremlin has been conducting the most stupendous manipulation ever attempted —with the entire population of the Soviet Union as subjects." He told the assembled educators in Chicago that the threat and challenge of Soviet education "gravely affects the survival of our country and our civilization."

There are many reasons for concern over the rising proportion and content of Soviet education. Some aspects of the issue were presented in this column in the March 1956 issue.[1] Further need for national concern and appropriate, intelligent action is apparent. Rising budgets for the Atomic Energy Commission, the US Air Force, and foreign aid, reflect *military* policies. Such policies aim to meet the threat of the hydrogen war heads in intercontinental ballistic missles. But where, yet, is serious and sober evidence of the possibility that the USSR's investment in Soviet education is more ominous? And where is the West's answer?

Dr. Benton, a former advertising executive, US senator, and vice-president of the University of Chicago, charges failure of leadership on the part of American educators. He says that solutions and planning for the problems of American education have not been "drastic enough, bold enough, or imaginative enough." Worse, *the American people do not as yet identify the growing educational crisis with their national security.*

When you attended commencement exercises in June for your relative, did you visualize the schoolhouse, the high school, the college, or university as the vital element in national security? All of us can repeat from memory Wellington's phrase that the overthrow of the Napoleonic empire was "won on the playing fields of Eton." But have we realized its modern import? Top business, industrial, and labor leaders have come to realize that in American education lies the chief human resource underlying our economic system. The relation between technical, professional, scientific man power and our standard of living is, however, more apparent to some than its long range relation to the quality of our civilization and ability to survive disaster. Too few people will drive to a university campus this October for a football game and see the relation between the sheds, laboratories, and classrooms and—survival. But there it is! We are being told that education has become a main theater of the cold war; that Russia's classrooms, libraries, and laboratories may threaten us more than her hydrogen bombs or her guided missles.



The structural outline and comparative student-output of Soviet education was presented in March. Dr. Benton believes that the basic Soviet ten-year-school (compulsory for all Soviet youth by 1960), although "communist" education and limited by its philosophy, is far better than the American high school and "perhaps comparable to a couple of years at a top college." The difference? Required: algebra, geometry, trigonometry; four years of physics and chemistry; two years of biology; six years of a foreign language—stiffer requirements than most US college graduates have to meet. True, these are aims—and not achievements. But how many readers of this column have had high school graduates in their families the past twenty years with more than a single year of simple algebra—the language of science—, or any high school physics or chemistry?

We can feel every confidence in US high schools. I like its emphasis on producing well-adjusted citizens and wish the Soviet leaders would do likewise, in the same open, free spirit. But the point is—where do *our* future scientists and liberally trained leaders come from? And how will they meet the Soviet educational challenge?

We can feel every confidence in US education. However high school and college science instructors cannot be created out of thin air. Benton says only 126 high school physics teachers were produced in America last year—that is, who entered high school teaching. Thousands entered other, more remunerative fields.

The American university and through it, the entire educational system, are dependent upon ability to recruit facul-

(*Concluded on page 550*)

[1]See "A Question of Educational Philosophy," ERA, March 1956.

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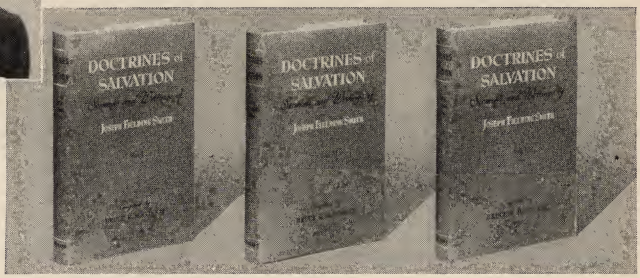


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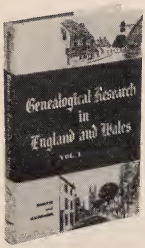
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The Church of Jesus Christ of Latter-day Saints

The Cover

Architects' full-color drawing of the administration building, The Church College of Hawaii, is our cover study this month. The campus is situated at Laie, Oahu, Hawaii. Harold W. and Douglas W. Burton are the architects. Harold W. Burton was architect also for the Hawaiian Temple and the Oahu Stake Tabernacle.

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The First Flag Raising at Fort Moore

by Roy J. Olsen

SPECIAL observances on July 3 and 4 marked the 109th anniversary of the building of Fort Moore, which occasion brought the first raising of the United States flag in the present city of Los Angeles. The principal meeting commemorating these events convened at ten o'clock the morning of the Fourth of July. In addition to the Sons of Utah Pioneers, California chapter, and many others, the celebration hosted the trek from Utah of the modern day Mormon Battalion. The "new" battalion, composed of members of the Sons of Utah Pioneers under the leadership of General Fred E. Curtis and Colonel Fred Reese, afterwards followed the trail of the original Mormon Battalion members back to Utah.

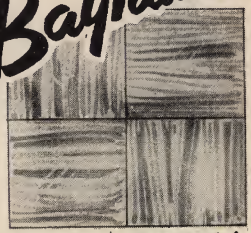
Fort Moore, situated on a hill overlooking downtown Los Angeles, was built in the spring of 1847 by the Mormon Battalion. Its site was an imposing one commanding a view for miles. The single bastion and encircling walls gave assurance of protection to early residents of Los Angeles.

During the unsettled years following the Mexican War, Fort Moore stood as a symbol by which another great state of the American Union was being forged. Here was held one of the first Fourth of July celebrations in California.

The fort has long since been obliterated and a portion of the hill removed to make way for modern-day traffic. A huge monument and fitting memorial to these Mormon pioneer soldiers is soon to be completed and dedicated at the site.



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These Times

(*Concluded from page 546*)

ties. A stream can rise no higher than its source. Despite strong loyalties and dedicated attachment to the teaching profession, college and high school faculties have not recruited their share of top intellectual and scientific talent since World War II. Those recruited or already in the profession have been drawn away in considerable numbers to industry and even government.

The 1955 Ford Foundation study (which generated the munificent Ford gifts to private colleges recently for improving faculty salaries) showed the following:

1. Salaries of university presidents today would have to range from $29,325 to $50,400 *merely to restore their 1908 economic position* to say nothing about keeping relative pace with top executives in other lines who are able to employ tax angles, stock options, expense accounts—to attract *top* talent).

2. In 1908, top professional salaries of $5,000 were not uncommon. Today's equivalent, merely to restore the 1908 status, would be $19,200—and a really top professor, to match his counterpart in 1908, would require *more than $38,000.*

"The deterioration at the top is so great," said the Ford Foundation, "that it affects the attractiveness of the academic career as compared to other professions and occupations." A leading industrialist sagely remarked to a group of colleagues: "When professors' income gets to a point that you will suggest to your boy he ought to consider it (along with medicine, law, and industrial management), then we may be approaching the right figure."

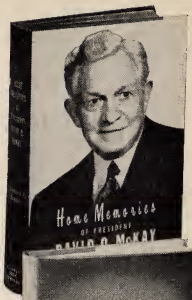
A recent study in Utah showed that 1954 *real* income (purchasing power of goods and services) of certain Utah professors was about 98 percent of their 1939 *real* income, whereas U S per capita income was 166 percent of 1939; Utah per capita income was 167.6 percent of 1939; Utah district schoolteachers, principals and supervisors, 142.5 percent; and Utah industrial workers, 142.8 percent of the 1939 equivalent.

Dr. Benton said in concluding his Chicago address, "Educators have almost always had to beg for money." With national survival at stake, such beggary takes on new importance. But beyond beggary and the achievement of physical strength in science, engineering, and the machinery of military defense, lies the further hope that the nation's schools will produce the strong characters and brilliant thinkers who can devise ways and means of diverting Soviet education to peaceful objectives. Beyond beggary is the challenge of true education to teach all men and all nations the ways of peace in these times.

Always On the Good Reading Lists

1. Home Memories of President David O. McKay

COMPILED BY LLEWELYN R. McKAY

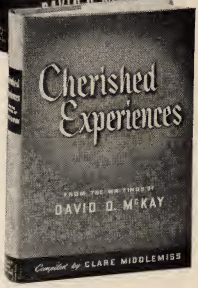


The stalwart character of President McKay is revealed in this personal account of his early life, his home in Huntsville, the years he spent teaching youth, his world tour with Hugh J. Cannon, the poems and articles he has written, and many other interesting highlights. From first page to last, this book abounds with interest, color, and principles of faith in action. $3.75

2. Cherished Experiences

from the writings of President David O. McKay

COMPILED BY CLARE MIDDLEMISS



President McKay shares many of his religious experiences, both at home and abroad, in this interesting book. More than any other LDS President, he has toured the four corners of the earth, bringing hope and inspiration with him, healing the sick, and affirming the living truth of the Restored Gospel. This book is an excellent selection for the LDS family library. $3.00



3. Where is Wisdom?

FROM THE ADDRESSES BY STEPHEN L RICHARDS

A basic understanding of the purpose of the Church, the direction in which the leaders are progressing, and the work yet to be accomplished are outlined and amplified in this fine collection of speeches and excerpts from speeches given by President Richards to various groups. Much of the material is readily usable for preparing lessons or talks. $3.50



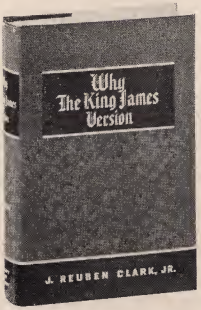
5. Man, His Origin and Destiny

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The Church Moves On

A Day To Day Chronology Of Church Events

May 1956

20 Elder Dean B. Farnsworth sustained as second counselor in the Brigham Young University (Utah) Stake presidency, succeeding Elder Joseph T. Bentley, recently called to preside in the new Northern Mexican Mission.

Elder Alma Sonne, Assistant to the Council of the Twelve, dedicated the chapel of the Sioux City (Iowa) Branch, Northern States Mission.

26 It was announced that Elder Keith M. Engar had been renamed to the general board of the Young Men's Mutual Improvement Association. Elder Engar, who served on the drama committee of the general board from 1953 to 1955, has been more recently a member of the bishopric of the East Twenty-seventh Ward, Emigration (Salt Lake City) Stake.

27 Elder John Longden, Assistant to the Council of the Twelve, dedicated the LDS seminary building at Pima, Arizona.

President Milton R. Hunter of the First Council of the Seventy dedicated the chapel of the Sugar City Ward, North Rexburg (Idaho) Stake.

28 President J. Reuben Clark, Jr., of the First Presidency, dedicated the chapel of the Victor (Idaho) Ward, Teton Stake.

30 Elder Harold B. Lee of the Council of the Twelve dedicated the Rose Park (Salt Lake City) Stake center. The building will house the Rose Park First, Second, Third, and Fourth wards.

31 Elder Alma Sonne, Assistant to the Council of the Twelve, dedicated the chapel of the Mt. Carmel (Illinois) Branch, Northern States Mission.

June 1956

3 Elder Marion G. Romney of the Council of the Twelve dedicated the chapel of the Fillmore Third Ward-Millard (Utah) stake house.

Elder LeGrand Richards of the Council of the Twelve dedicated the chapel of the Rexburg (Idaho) Seventh Ward.

9 It was announced that Lorna M. Tayler and Dorothy Jacobson had been appointed to the general board of the Young Women's Mutual Improvement Association.

10 President David O. McKay dedicated the Napa Ward—Santa Rosa (California) Stake center.

Elder A. Hamer Reiser was sustained as president of the Sugar House (Salt Lake City) Stake, succeeding President Harry T. Oscarson, recently called as president of the Swedish Mission. Elders Keith C. Casper and Weldon S. Coleman, who served with President Oscarson, were sustained as President Reiser's counselors. President Reiser has recently returned from a term as president of the British Mission.

Elder Paul W. Ahlstrom sustained as second counselor to President W. J. O'Bryant of the Idaho Falls (Idaho) Stake presidency, succeeding Elder Elmer S. Crowley who is moving from the stake.

Elders Harold B. Lee and Spencer W. Kimball of the Council of the Twelve organized the Northern Mexican Mission from portions of the Mexican Mission. President Joseph Taylor Bentley was called recently as president of the new mission. Headquarters of this, the forty-fifth mission now functioning in the Church, will be at 1229 Oto Avenida, Madera, Monterrey, N. L., Mexico.

12 President Joseph Fielding Smith of the Council of the Twelve dedicated the all-Church softball diamonds in Salt Lake City.

14 Among the pre-June conference events were a YWMIA camp institute held at Tracy Wigwam, Mill Creek Canyon, four MIA roadshow festival performances at the Capitol Theatre and Kingsbury Hall, and a combined Master M Men and Golden Gleaner reunion.

15 The fifty-seventh annual (June) conference of the Young Men's and Young Women's Mutual Improvement Associations began with an early-morning reception on Temple Square followed by general sessions in the tabernacle.

Nearly twenty-five hundred young singers, representing 143 stakes and three missions, presented the first of two performances of the MIA Music-Speech Festival in the Salt Lake Tabernacle. The theme of the evening was "Love of God and Fellow Men."

Rain forced the cancellation of the first performance of the MIA Dance-Drama festival scheduled in the University of Utah stadium.

The all-Church relays were held.

16 The MIA Conference day was divided into departmental sessions.

The MIA Music-Speech festival was again presented in the Salt Lake Tabernacle.

Eight thousand dancers, dancing in perfect weather, presented their performance of the MIA Dance-Drama festival in the University of Utah stadium. (One dance number was repeated to accommodate the dancers that should have danced in the cancelled performance.) The drama portion of the well-co-ordinated program was titled "Beauty Is Not for Wishing," but appears in the *MIA Book of Plays* under the title "Here Comes Tweeter."

The all-Church relays were presented in the stadium.

It was announced that Elder Fred W. Schwendiman, recently released as president of Wells Stake, had been appointed to the general board of the Deseret Sunday School.

17 The fifty-seventh annual (June) conference of the Mutuals closed in Salt Lake City after general meetings on Temple Square.

President Ernest L. Wilkinson of Brigham Young University delivered the address on the "Church of the Air" radio broadcast of the Columbia Broadcasting System. Music for the program was recorded the night before at the Music-Speech festival.

The Salt Lake Tabernacle Choir and Organ presented its fourteen hundredth weekly radio broadcast over the nation-wide networks. The program began in July 1929 over the National Broadcasting Company and then transferred to a Sunday morning hour on the Columbia Broadcasting System in September 1932.

18 President David O. McKay set Elder John B. Hawkes apart as second counselor in the Salt Lake Temple presidency. At the same time Elder Raymond H. Clayton, formerly the second counselor to President El Ray L. Christiansen, was set apart as first counselor, succeeding Elder Robert I. Burton who was released because of ill health. Elder Hawkes has recently been released as president of the North Central States Mission.

This was the beginning of the thirty-third annual Leadership Week on the campus of Brigham Young University, Provo, Utah.

On the Bookrack

WHY THE KING JAMES VERSION (J. Reuben Clark, Jr., Deseret Book Co., Salt Lake City, Utah. 1956. 475 pages. $4.75.)

IN TURNING the pages of this work with its many exhibits, citations and evidences, one feels the scholarly conviction of a great lawyer being brought to bear on a subject of primary importance to a people who "believe the Bible to be the word of God so far as it is translated correctly."

President Clark has lived with the Bible a long lifetime, and as he would defend a worthy cause or a worthy client, so has he risen to defend the New Testament against any alterations or interpretations that would weaken or lead one away from the unequivocal witness of the inspired word as to the living reality of the Lord God, as to the literal reality of divine miracles, as to the literal divinity of the Lord Jesus Christ; and as to the literal reality of the revelations given unto prophets of God.

President Clark marshals his evidence from a wide range of the writings and findings of Biblical scholars, which he has skillfully organized and tied together with his own comments and notes and conclusions. If for no other reason this would be a work well worth referring to for its purview of various versions of the Bible and the sources from which they were taken and the comments and criticisms that have been made of the various versions.

The author closes this book of long and careful labor with his witness "that Jesus of Nazareth was an historic personality, the greatest . . . in all the history of the world"; that "He was in the beginning with God, and that He was divinely conceived and born in mortality to Mary"; that "by his atoning sacrifice he vicariously . . . paid the penalty for the fall—that his resurrection was literal"; and that "by obedience to his gospel all mankind may be saved, not only, but exalted in the kingdom of God; that in these latter days the holy priesthood, taken from among men after the mortal days of Christ, has again been restored to earth in this the last dispensation, and along with the priesthood, the gospel of Jesus Christ has been restored."

This is a significant volume from a devoted and able student of scripture who has given his time and scholarship and conviction to this task.—*R. L. E.*



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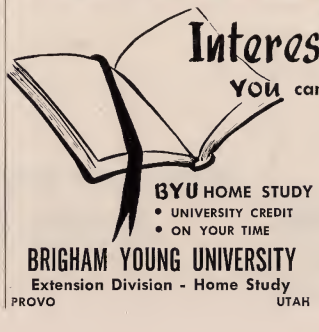
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Laboratory

by Kathryn Wright

THE BUSY market place owes much to this—
A room secluded, down a corridor,
So unobtrusive that one well might miss
It, thinking as one passes: "One room more."
Yet in this room great problems left obscure
For centuries might yield to patient men
In white and sterile gowns—yield guarded, sure
And final answers: gifts to Life again.

Both store and office shelves today hold wares
That were unknown a century ago—
Physicians' magic amulets. Who dares
Suggest that this is all that we shall know?
This little room, though small in money's worth,
Might bring a vast new healing to the earth!



—*H. Armstrong Roberts*



RAIL FENCE

By Alma Robison Higbee

FOR A LONG, long time the fence has scored
the hill,
A man-made fence to bound a piece of
land,
Like faded featherstitching still it stands
A makeshift symbol created by the hand
Of one who split the rails of sturdy oak
With pole-axe, wooden mallet, and wedge,
Cutting his timber where the green wind
spoke,
Setting against the years, his own stout
pledge.
Farmers say fence rows are hard to mow,
But where the wild rose runs, the small
brown quail
Hides her nest while hunters come and go,
The covey sheltered by a hand-split rail.
Rail fences are best, with shadows in be-
tween,
Where God's wee people are safe in meadow
green.

THIS IS MY LOVE

By Grace Barker Wilson

THIS IS my love: the wideness of the desert
In the first white hours of early morn-
ing,
When the long horizons are pushed back-
ward
To melt into infinity of heaven.

This is my love: the skies aflame at sun-
set
With colors from the Master palette,
Reflecting on the barren peaks and mesas
In brilliance unbelievable to strangers.

This is my love: the silver shine of moon-
light
As it softens scars of harsh erosion,
And lends an air of mystery and magic
To blur horizons in the closing shadows.

QUESTION OF SUMMER

By Elaine V. Emans

SUMMER, do you regret first yellow leaves
Among your emerald, as a woman grieves
Over new silver in her brown or gold
Hair, thinking surely she is growing old?

Or do you smile, and know the best is still
To come: the ripening, the golden hill
Of right perspective, and the full and shar-
ing
Time, for which all the rest is but prepar-
ing?

LET QUIET STARS HANG LOW

By Ramoncita Sayer O'Connor

LET QUIET stars hang low when I depart,
So their bright light may beckon me as
now.
Gladly will I leave this earth to feel
Their cool, clear, touch upon my brow.

Oh, let the leaves weave patterns on the sky
Of fragile black, and then in moonlight
shod
I can pluck a garment as I pass
And clad in beauty go to meet my God.

PRAYER

By Jennie B. Rawlins

PRAYER is the warmth that germinates the
seed
Of hope, a light upon the face
Of fortitude, a holy, restful place,
A psalm of peace the sorrowing heart may
read.
Prayer is itself an answer to a need.

NO HIDING PLACE

By Grace V. Watkins

WHEAT country's not the place for men to
hide,
For prairies where the wheat fields lie in
green
And golden majesty possess a wide
Openness so a man is quickly seen.
And justice and integrity are strong
Within the hearts of prairie men whose feet
Have walked a land where dreams are deep
and long
And honor is as sturdy as the wheat.
But even if they should escape the law,
Wrongdoers never find content or peace
In country where the broad horizons draw
The soul to sense eternal verities.
Companioned by the wheat and prairie
sod,
A man is somehow face to face with God.

IN A TEMPLE OF THE LORD

By Ruth I. Devereaux

HUSHED was this garden created by man
Of pigment, of color and skill,
Depicting the scenes when the world first
began
To exist, through God's heavenly will.

I stood there, as dawn cast its earliest light
Through tall, sculptured windows, and saw
The glories of talent, in artistic delight,
Adroit hands were inspired to draw.

There, in one corner, a waterfall tossed
Its surplus in crystalline spray
To a half-hidden stream, green velvet em-
bossed,
Catching wisteria tears on its way.

Graceful-necked swans skimmed the mirror-
like pool;
On the bank, a lioness played
With her cub, while a lamb, dressed in
ermine-white wool,
Expectantly watched, unafraid.

Like echoes of last evening's radiant sunset,
Flamingo wings, tinting their way,
Descended near huge arms of driftwood,
moss-wet
With dew-pearled gems on display.

Time claims no space where tranquility
reigns,
No mark of confusion, nor trace
Of earthly desires. Here nature attains
Its splendor in beauty and grace.

I walked, in this garden created by man,
In rapture, as they might have known
Who came, as fulfilment of heavenly plan,
To inhabit their first garden home.

HOLLYHOCKS BY THE ROADSIDE

By Edith Haroldsen Lovell

FORGOTTEN are the hands that planted
these
Old-fashioned flowers long ago,
But seedpods heard the south wind's song
And so escaped the garden row.
Now stones nor weeds nor roadside dust
Nor weeks without a drop of rain
Can stay their lovely flowering;
Each year they grow and bloom again.
O fearful ones, go see them there
Among the thistles and the rocks.
Call them guideposts if you will—
Tall, stouthearted hollyhocks.

YOUNG CREATURES

By Anobel Armour

THE FLECKED, the dappled touch my heart,
Yes, every lovely thing,
The freckled trout, the spotted fawn,
The speckled thrush's wing

This is perhaps because the young,
Born to fur and feather,
Are flecked and dappled as their mark
And lovely altogether.

YOU WILL COME

By Christie Lund Coles

I CANNOT bear to think that you will come
Into this room, someday, and find me
gone,
Our laughter having reached its final sum,
The opening doors all closed, the shades
dark-drawn;
And I who watched you come, with eager-
ness
Each morning, noon, or nighttime, will be
still,
While you will call in vain, and turn and
press
Your face against the window to the hill.
And yet, I leave you this against the day
Whose sun will falter for you for a while . . .
My love, my dreams, my words; and O the
way
We sang and spoke together, and my smile;
But most, my faith in an eternity
Wrought by our endless hope . . . and
memory.

NIGHT NURSE

By Catherine E. Berry

SHE MAY not see the moon in silver flight,
Nor watch the stars ride down the sky,
No table set with gleaming candlelight,
Nor winding roads where shadows lie.

But she can ease the suffering of those
Whom pain has caught within its web,
Within her hands she holds the sacred
power
Of guarding life when heartbeats ebb.

Until the dawn has tinged the sky with
light,
She keeps her vigil through the long dark
night.



"That You May Instruct More Perfectly"

by President David O. McKay

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

"Of things both in heaven and in earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—

"That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you." (D & C 88:77-80.)

We are a Church of teachers. In the Latter-day Saint home the father and mother are required to be teachers of the word—expressly required so by the revelation of the Lord. Every auxiliary organization, every quorum, is made up of a body of men and women or of men who are in the ultimate sense of the word, teachers; therefore this revelation refers to all.

The great obligation upon a teacher is to be prepared to teach. A teacher cannot teach others that which he himself does not know. He cannot make his students feel what he does not feel himself. He cannot attempt to lead a young man or young woman to obtain a testimony of the gospel of God if the teacher does not have that testimony himself or herself.

There are three things which must guide all teachers: first, get into the subject; second, get that subject into you; third, try to lead your pupils to get the subject into them—not pouring it into them, but leading them to see what you see, to know what you know, to feel what you feel.

Every teacher must be prepared on his or her lesson when he or she meets those boys and girls of the class; for, mind you, your presentation of that lesson, your attitude toward the truth in that lesson will largely determine the boys' and girls' attitude toward it and their attitude toward Church activity in general. If you turn them away after class with the feeling in their youthful hearts that they have received nothing by coming, you will find difficulty in getting them to come back the following week. But on the other hand, if you have thrilled them, or if unable to do that, if you have given them one thought which has appealed to them, you will find that their intention and desire to return will be manifest by their presence one week later.

After you have presented some idea in your class which awakens a thought in a child's mind, have you ever noticed how eagerly that little child seeks for recognition in order that he may answer any questions you may ask?

Simply reading the lesson manual before time is not enough. In so doing I have not yet made that lesson mine, and until it is mine, until I feel that I have a message to give to my class members, I am not prepared as the Lord has asked me to prepare when he calls upon me to give his word. It must be mine; what I want to give to the boys and girls is what will count when I meet them. I can make that lesson in a manual mine by study, faith, and prayer.

(*Concluded on following page*)

The Editor's Page

(*Concluded from preceding page*)

About "the spirit of teaching," I wish to say just this: One day, after the Lord had been crucified, Peter said, "I am going fishing." He knew the business of fishing; he was a fisherman. But he did not see clearly what his mission was as a fisher of men. And Thomas and some of the others said, "We also go with thee." And one morning we find them with a great net full of fishes, with a fire and loaves, and find them eating—and the Lord is in their midst, saying, "Simon Peter, son of Jonas, lovest thou me more than these? . . ."

(I will not enter into a discussion of what "these" means. I am going to take it for granted that the Lord had in mind temporal blessings and wealth.)

"Simon, . . . lovest thou me more than these?"

"Yea, Lord; thou knowest I love thee."

"Feed my lambs." (See John 21:15.)

There is the secret of the spirit of teaching. Feed the boy—feed the girl. Let the boy know you are interested in him. When you meet him on the street, let him know that you are interested in him. Let love radiate from your heart, and then you have a good element in which to sow the seeds of truth which will bear fruit in that boy's life, which will eventually give him immortality and eternal life, which is in very deed the glory of God.

Teachers, do you realize what possibilities you have? Somewhere I have written down these possibilities that teachers should realize always, that they probably have it within their power to awaken in some heart or perhaps in many hearts:

First, the desire to achieve mastery over weak and selfish indulgence.

Second, the power to prepare one to face a life with courage, to meet disaster with fortitude, and to face death without fear.

Third, to develop virile manhood, beautiful womanhood. Oh, how the world needs them!

Fourth, to implant within many souls at least the promise of a friend in each, or of a companion who later may be fit for a husband or wife, who will be fit to be an exemplary father or a loving, intelligent mother. That is your privilege, teacher.

And fifth, to awaken love for the gospel of Jesus Christ. Obedience to it brings happiness in this life and salvation and possible exaltation throughout eternity.

"A builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches
All fashioned to work his will.
Men said, as they saw its beauty,
It shall never know decay;
Great is thy skill, O Builder!
Thy fame shall endure for aye.

"A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts,
None knew of her wondrous plan,
For the temple the teacher builded
Was unseen by the eyes of man.

"Gone is the builder's temple,
Crumpled into the dust;
Low lies each stately pillar
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Was a child's immortal soul."

—Author unknown—from *Masterpieces of Religious Verse*, p. 1661

The ultimate aim of Church activity is to aid in bringing to pass, under the inspiration and guidance of the Lord, the immortality and the eternal life of man. We have as the direct and immediate purpose the establishing in the hearts of young and old a testimony of the divinity of God's work, without which eternal life cannot be obtained for "This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent." (See John 17:3.)



by Joseph Fielding Smith
PRESIDENT OF THE COUNCIL OF THE TWELVE

The Keys of Missionary Work

Question: *"Will you please tell us which of the ancient prophets came and restored the keys of missionary work?"*

Answer: The keys or power to go forth and proclaim the gospel was restored to Joseph Smith and Oliver Cowdery when Peter, James, and John conferred upon them the Melchizedek Priesthood, before the organization of the Church. It is true that John the Baptist had conferred upon them the keys of the Aaronic Priesthood before the Melchizedek Priesthood was restored. This was necessary because the time had come for them to be baptized and hold this priesthood preparatory to the coming of the higher priesthood. We read in the Doctrine and Covenants[1] that

[1] D & C 84:26-27.

the Aaronic Priesthood holds the keys of the preparatory gospel; that is to say, the teaching of faith, repentance, and baptism for the remission of sins. This authority was given on the fifteenth day of May, 1829, but there was no commandment given for Joseph Smith and Oliver Cowdery to go forth to teach and baptize until the Church was organized, although a few earnest souls who were acquainted with the restoration had sought baptism and had been baptized. It remained for Peter, James, and John to come with the keys of the Melchizedek Priesthood to complete the authority to proclaim the gospel to the world.

When the Savior ordained his apostles and seventy at the beginning of his ministry, he gave them the authority to go forth, first to the lost sheep of the house of Israel, saying, ". . . The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."[2] But their ministry at first, or until after his resurrection, was confined to the "lost sheep of the house of Israel." After his resurrection he said to them: "Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."[3] This was their call and the authority he gave to them to carry the message into all the world, with all the keys of authority for the salvation of mankind. It was the Savior in that day who bestowed the authority of the missionary work, and in the Dispensation of the Fulness of Times, he sent Peter, James, and John to restore this authority and send forth the word of eternal life into all the world.

Even before the restoration of the gospel and the organization of the Church, the Lord called men to go forth as missionaries for the Church, but cautioned them that they were to wait until the Church was ordained.[4] To the Prophet's father, who came seeking to know the will of the Lord, the Lord gave a revelation which applies to all those who receive the priesthood. In this revelation he said:

"Therefore O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

* * *

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul."[5]

On April 11, 1830, the first Sunday after the organization of the Church, Oliver Cowdery opened the door for the missionary work by preaching the first public discourse in this dispensation. The meeting was by appointment in the home of "Father" Peter Whitmer.[6] Early in the month of June, Samuel Harrison Smith, brother of the Prophet, started on what may be called the first missionary journey for the Church.[7] From that time forth others were appointed to take missionary journeys into all parts of the Eastern States, Canada, and many of the Southern states; branches were soon organized in all of these parts. In this same year and the following year many missionaries were appointed to travel two by two to the North, the East, and the South, and even to carry the gospel to the Lamanites. Thomas B. Marsh, Ezra Thayer, Northrop Sweet, Parley P. Pratt, Ziba Peterson, Orson Pratt, and many others were called to the mission field. In the fall of 1830, Oliver Cowdery and Parley P. Pratt and others were sent on a mission to the Lamanites on the western borders of Missouri.[8]

In the closing months of the year 1832, the Lord called the missionaries who were out preaching to return that they might be endowed and receive further light, and then they were to return to the mission fields with greater power and knowledge concerning the work of proselyting. They were to teach "one another the doctrine of the kingdom," that they might be instructed "more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God," that was expedient for their understanding. They were to prepare themselves with knowledge, "Of things both in heaven and in earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—" They were to do this that they might be better prepared when the Lord should send them out again "to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."[9]

After they had received this endowment, the Lord declared:

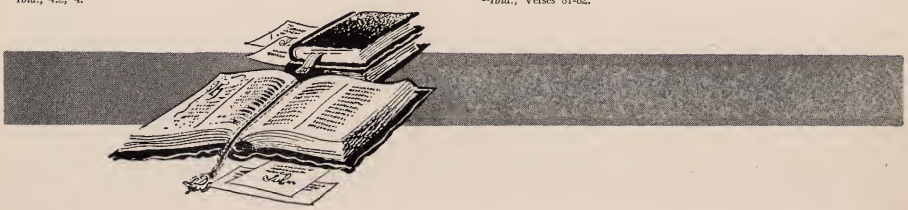
"Behold, I *sent* you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.

"Therefore, they are left without excuse, and their sins are upon their own heads."[10]

This commission to go forth which was given in the beginning is still in force and binding on every missionary who goes forth today to declare the gospel of salvation to the world.

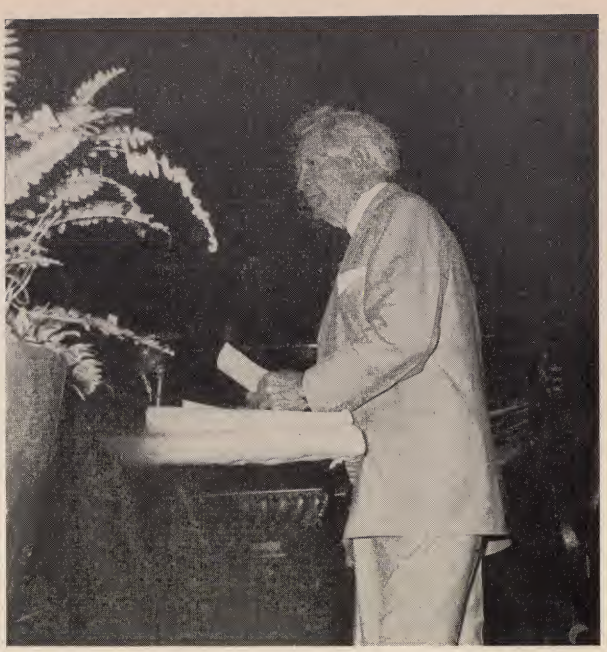
Joseph Fielding Smith

[2]Matt. 10:7-8. See Luke 10:1-11.
[3]Mark 16:15-16.
[4]D & C 11:21-28.
[5]*Ibid.*, 4:2, 4.
[6]*Essentials In Church History*, p. 95.
[7]*Ibid.*, p. 103.
[8]*Ibid.*, p. 112.
[9]D & C 88:77-80.
[10]*Ibid.*, Verses 81-82.



LOYALTY*

by President David O. McKay



—*Deseret News Photo*

President David O. McKay speaks on "Loyalty" in the Salt Lake Tabernacle well filled with conference attenders.

SUPERINTENDENT CURTIS and counselors, members of the Young Men's Mutual Improvement Association general board, President Reeder and counselors, members of the Young Women's general board, members of the General Authorities present, distinguished guests, and members of the Mutual Improvement Association here assembled and in the world: I greet you on this most inspirational occasion.

It has been my good fortune to be associated with the Mutual Improvement Association directly and indirectly all my life since I was twelve years of age, and as a member of the Mutual Improvement Association in the Huntsville Ward, activities of which I recall at this moment, clearly, with appreciation and profit. During the intervening years, numbering now three score, my comprehension of the greatness of this organization has increased and expanded, but I think I never have been more impressed with the significance, with the comprehensiveness, with the value of this organization—the Mutual Improvement Association—to the Church and to the world as at this moment.

I think there are too few in the Church who realize how important this organization is and how extensive is its influence, and how potent that influence is upon the lives of young men and young women throughout the world.

I remember my first impression as I stood on the South Rim of the great Grand Canyon, with the Colorado River seemingly a winding ribbon down in the depths of that chasm. My dominant impression was that I was not comprehending its greatness, and that was confirmed when I started down the trail leading to the bottom of that great gorge. Then the details and its vastness began to dawn upon me.

So it is this morning as I try to comprehend the greatness of this organization. I think my comprehension is clearer, more nearly correct than ever before. I am not alone, however, in the realization, I think, that none of us truly appreciates the value of the Mutual Improvement Association.

Suppose you knew nothing about this organization. Suppose you knew nothing about the various departments—drama, music, speech, athletics, literature—and you were asked to prepare something for your young people, and you were animated with a sincere hope to do something. Could you for a moment conceive of the greatness of detail? I think not.

That was brought home to me the other day when I received a letter from a young man who I am sure is just as eager as some of you, though he is not in the Church, to do something for the youth of his church. This is what he said:

"At present I am serving on my department's general committee. The purpose of this committee is to formulate policies and to carry out these policies. At this point we are in the dark. We have no policies. This is where I am calling for your help, if I may. You could help me by answering a few questions. Please, sir, what is the age limit set by your young people's department? What does the department expect of its members? What part does the department play in the Church generally or locally? What are the goals set by the department? If it is at all possible, sir, I should like a copy of your young people's department constitution. I would gladly bear the cost. If your department has a manual, I would be glad to have a copy of that, too."

What a comprehensive view that earnest appeal gives to you members of what you already have! Now here is a glimpse of your responsibility because you do have it. This man continues: "You may wonder why I am writing to you folk for information. I have for some time admired the integrity of your people and am convinced that this sort of people must have a good Church government. Also, I have rented motels from your people (I could tell by the Book of

*(Address delivered by President David O. McKay at the opening general session of the MIA June Conference, Salt Lake Tabernacle, Friday, June 15, 1956, 9:30 a.m.)

Mormon in all units) and found them very helpful. I could name many instances, but I think the few I have mentioned are enough to qualify you to help us if you will."

Yours is the responsibility to reach out into the world and extend this effective organization to others outside of your realm.

I should like to direct my remarks this morning to just one phase of Mutual Improvement work. I hold in my hand the June Conference program. On the cover is a picture of a bride and bridegroom. In the rear are sketches of happy family life. The caption underneath is, "Be Honest With Yourself." That is a message from the general Church priesthood committee. It was given first by Elder Mark E. Petersen at the general priesthood meeting, April 7, 1956, who represented the Church service committee, serving under the direction of the general priesthood committee of the Church.

I mention it this morning with the commendation of the general superintendency of the Young Men's and general presidency of the Young Women's Associations for incorporating in their Mutual Improvement program this method of appeal to the youth of the Church to live to the highest and best within them—a mighty influence, presented graphically and attractively, not only to the youth of the Church, but also to all adults in the Church. I am convinced also, that that message to be true to self is equally applicable to our adults in the Church as well as to the youth.

"If I were a voice—a persuasive voice
That could travel the wide world through,
I would fly on the beams of the morning light,
And speak to men with a gentle might,
And tell them to be true."
(Charles MacKay)

BEING TRUE means loyalty; loyalty means fidelity. Its synonyms are: faithfulness, allegiance, constancy, homage. Its antonyms are: treason, treachery, perfidy.

Young men and young women, yours is not the call to fight the hostile Indians, to build stockades, nor to point the plow for the first time into the sterile, stubborn glebe as our grandparents had to do; but you face problems equally great and stupendous in their effect upon the future welfare of humanity. Yours is the responsibility to send out the lifeline to stranded nations and carry forward the banner of peace, liberty and good will as a guide for baffled nations to follow. It is the youth of today who, taught in the ways of morality and in the strength of spiritual attainment, must stand adament against the false ideologies that would undermine the tried and tested ideals and truths of the pioneers who worshipped the God of truth, and chose the gospel of Jesus Christ as their philosophy of life.

THE LEADERSHIP that is demanded of youth today is not attained by chance nor fostered by indulgence—it demands careful preparation as we have already heard and as was so graphically presented—a preparation that should constantly be impregnated, if you please, by the sweet spirit of four loyalties implied by the caption, "Be Honest With Yourself." *Loyalty to parents* follows the first, *loyalty to self.* Our debt to our parents is unpayable except in one way and that is in emulating their ideals and bringing joy to them in their old age and satisfaction to those who have gone before in seeing that we keep ourselves clean and wholesome.

Third, loyalty to country. A great writer has said that "the destiny of any nation at any given time depends on the opinions of its young men under five and twenty." Apply that truth—and I accept it as a fact—to the influence of the Mutual Improvement Association upon the hundreds of thousands of young men throughout this Church.

Fourth, loyalty to God and truth. Our belief in equality and brotherhood is a Christian heritage and is a vital force in the restored gospel of Jesus Christ. It is the responsibility of the Church to educate its members to realize that no man is unwanted, that every soul is unique and has a life to live made up of momentous chances which will make or mar his own life and the life of the community and mankind in general.

I pause a moment on that thought—that no person is unwanted. I recall one young girl who felt that she was. She joined the MIA, but somebody failed to make her feel that she was part of that group. We have lost her because we failed in that one thing. I am not blaming the president of the Mutual nor the teacher, because there were other influences, unfortunate and destructive in kind, operating upon her life.

TO CHERISH these loyalties, to make popular these ideals, the world needs men and women of unimpeachable character. In the words of Riddell:

"The crying need of the hour is manhood, not legislation, not organization, not agitation, but *men*—men who can stand in the presence of Christ and truthfully say: 'The place that I occupy does not need reforming.' Men, who are ready and willing to begin the reformation of the world in their own hearts. Men who can say to the struggling brother: 'Follow me.'"

There is great significance, is there not, in that caption: "Be Honest With Yourself." It is going to be placed in every meetinghouse, every chapel throughout the Church and throughout the world, so that every man, woman, and child may see it in its attractive form, and please pause and read what you find on the back of your program—that excellent message in regard to it.

Man has a dual nature; one is related to the earthly or animal life; the other is akin to the divine, a direct offspring of divinity. Whether a man remains in the animal world, yielding without effort to the whim of his appetites and passions and slipping farther and farther into the realm of indulgence, or whether through self-mastery he rises towards intellectual, moral, and spiritual enjoyment, depends upon the choice he makes every day, every hour, of his earthly existence.

"Man has two creators," says William George Jordan, "his God and himself. The first creator furnishes him the raw material of his life—the laws and conformity with which he can make that life what he will. The second creator is himself. He has marvelous powers he rarely realizes. It is what a man makes of himself," continues Jordan, "that counts."

NOW TO you young folk, we need not shut our eyes to the fact that too many respond to the call of the physical because it seems the easy and natural thing to do. Too many are seeking short cuts to happiness. It should always be kept in mind that that which is most worth while in life requires effort, strenuous effort.

(*Continued on following page*)

Loyalty

(*Continued from preceding page*)

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matthew 7:13-14.)

Persons who condemn their will to the service of their appetites suffer the penalty. You will never escape that law. In the words of Charles Wagner in *The Simple Life*:

"Let your needs rule you, pamper them—you will see them multiply like insects in the sun. The more you give them, the more they demand."

I NEVER see the picture of a woman with a cigaret in her mouth but I think of the slave she is becoming, and I thought it this morning when I saw one of the leaders of a great organization in that condition. Wagner did not say that, but he says this:

"He is senseless who seeks for happiness in material prosperity alone. *** Our needs, in place of the servants they should be, have become a turbulent and seditious crowd, a legion of tyrants in miniature. A man enslaved to his needs may best be compared to a bear with a ring in its nose that is led about and made to dance at will. The likeness is not flattering, but you will grant that it is true."

In their yearning for a good time, young people are often untrue to themselves by indulging in things which appeal only to the baser side of humanity, four of the most common of which are: vulgarity, drinking and petting parties, unchastity, and irreverence.

Vulgarity is often the first step down the road of indulgence. To be vulgar is to give offense to good taste or refined feelings. A young man who would tell a vulgar joke in the presence of ladies discloses a nature leaning toward that which is low and coarse. A girl who would encourage it and laugh at it is taking a step toward that which is crude and unrefined, to say the least.

Most of you have read David Starr Jordan's denunciation of this vice. I quote:

"Vulgarity weakens the mind and thus brings all other weakness in its train. It is vulgar to wear dirty linen when one is not engaged in dirty work; it is vulgar to like poor music, to read weak books, to feed on sensational newspapers, to trust to patent medicines, to find amusement in trashy novels, to enjoy vulgar theatres, to find pleasure in cheap jokes, to tolerate coarseness and looseness in any of its myriad forms. But we find the corrosion of vulgarity everywhere, and its poison enters every home. The billboards of our cities are covered with its evidence; our newspapers are redolent with it; our story books reek with it; our schools are tainted with it; and we cannot keep it out of our homes or our churches or our colleges."

We can keep it out of our lives. We may hear the vulgar joke, but we need not laugh, and certainly we need not repeat it. We can try to forget it, but sometimes it lingers on.

Just a word about drinking and petting parties, as being untrue to self. I think it is right, indeed essential, to their happiness that young people meet in social parties, but it is an indication of low morals when for entertainment they must resort to physical stimulation and debasement. Such indulgence weakens your character, discredits your family name, robs your future wife or husband of a priceless treasure, and sows seed that may ripen into bitter fruit of marital suspicion, unhappiness, and divorce.

A girl who sacrifices self-respect for social popularity debases true womanhood. A spotless character, founded upon the ability to say *no* in the presence of those who mock and jeer, wins the respect and love of men and woman whose opinion is most worthwhile. Drinking and petting parties form an environment in which the moral sense becomes dulled and the reins of unbridled passion loosened. It then becomes easy to take the final step downward in moral disgrace.

A WORD about chastity, and being true to self. The test of true womanhood comes when woman stands innocent at the court of chastity. All qualities are crowned by this most precious virtue of beautiful womanhood. It is the most vital part in the foundation of a happy married life. It is a common saying throughout the world that young men may sow their wild oats but that young women should be chaperoned and guarded. Even in the matter of chaperonage there is too much laxity (if recent reports are to be relied upon) on the part of parents, and young women are given too free license.

In the Church of Jesus Christ there is but one standard of morality. No young man has any more right to sow his wild oats in youth than has a young girl. He who comes to the bishop to ask for a recommend to take a pure girl to the altar is expected to give the same purity he expects to receive. That is the message of the Mutual Improvement Association to the hundreds of thousands of young men who are influenced by this organization.

A young woman crowned with virtue is the "highest, holiest, most precious gift to man." A woman who barters her virtue "is not one of the least of man's shames."

Disloyalty: When, instead of high moral principles, a life of immoral indulgence is chosen and a man or woman gets far down in the scale of degeneracy, disloyalty is an inevitable part of his or her nature. Loyalty to parents becomes quenched; obedience to their teachings and ideals abandoned; loyalty to wife and children smothered in base gratification; loyalty to Church is impossible and is supplanted by a sneer at its teachings. The perpetrator is then left to himself to kick against the pricks and fight against God.

This is not a moral denunciation. It is merely expressing what you may see and hear around you anywhere, if you but look and listen.

Finally a man who is untrue to himself—and a woman also—becomes irreverent. When there is moral looseness to which I have just referred, irreverence is an inevitable consequence. No man will rise high who jeers at sacred things.

When Mr. Landon (Eli Perkins), was preparing his volume on *Kings of the Platform and Pulpit,* he wrote to Colonel Robert G. Ingersoll for a copy of his most famous lecture. In a letter which accompanied the manuscript, Mr. Ingersoll said:

"Whatever you do," he said to Mr. Perkins, "don't put anything into the book against Christ. I may have said silly things about him when a boy in Peoria, Illinois, but I now regard him as the one perfect man."

(*Continued on page 606*)



The perfume bottle struck a rock and spattered its enticing fragrance over the lambs, and before I could collect my wits to snatch the other bobbles, Bumpkin and Pumpkin had pranced them into the ooze.

The Family's Night HOME

by Yvonne Child Hiss

SYNOPSIS

This is a tale told by a younger sister: of how she has extracted "hush money"—notably a bottle of pink perfume and a blue handkerchief—from older sister Yolanda who has a budding romance with Val Bereau, a lawyer. The story concerns a very long week end, beginning with Friday evening—the family's night home—when Val is marooned on the farm with the family because rain has washed out the bridge to town.

Conclusion

THE NEXT DAY Papa took Mr. Bereau on a grand tour of the farm and introduced him personally to the chickens. No doubt you've concluded by now that Papa was enthusiastic about chickens. At that time he was nurturing a revolutionary idea. He wanted to build a chicken *hacienda* in the south field—that is, a continuous rectangular coop with a patio in the center for the chickens' outdoor exercise. There was only one drawback—the title to the field wasn't clear, and Papa couldn't build on it until it was.

That's how Val won Papa over. He, being a lawyer, explained to Papa how he could get the title cleared.

That day at dinner Papa said to Mama, "You know, Mother, law is a fine and useful profession. It's a good thing we have a lawyer in town at last. Why, Mr. Bereau here says he can help me get clear title to the south field. Yes, sir, a lawyer is just what we needed."

We couldn't believe our ears.

"What's that you said, George?" Mama asked incredulously.

"Why I was just stating that it's high time we had a good lawyer in town like Mr. Bereau."

After dinner Papa and Val took a drive towards town to see if the bridge was in yet.

Yolanda and I helped Mama clear the dishes. I was coming back when I heard my name mentioned.

"Mother," Yolanda was complaining, "she sneaks into all my things and finds something she wants, then she threatens to do all sorts of embarrassing things unless I give it to her. For the sake of family pride you ought to do something about that child."

(*Continued on page* 602)



Before This World, What?

by Doyle L. Green
MANAGING EDITOR

You young people of 1956 live in a different world from the one your parents lived in but a few years ago. Among the evidences of this different world are expressions which are commonplace to you but which your parents, when they were young, knew little about.

You talk of hot rods and jet propulsion, of splitting the atom and nuclear fission, of atomic fall-out, and radioactive isotopes. The wide use of such terms indicates how far man has progressed in a few years in understanding the laws of chemistry and physics.

But there are some basic laws which your parents knew when they were young and for which scientists are finding more and more support. One of these states that matter cannot be created or destroyed. This is called the law of the indestructibility of matter.

Matter does change form, it is true, and sometimes it appears as if it is being destroyed. When we make a fire from sticks on which to cook our dinner in the mountains or when we light the gas in our kitchen range, we bring about a change in matter, but we do not destroy it. All of the elements that were in the fuel still exist in the form of ashes, carbon, or gases. In a laboratory a scientist can collect or account for every ounce of a pound of coal that he burns.

On August 6, 1945, the first atom bomb was dropped on the city of Hiroshima in Japan. The results were astounding. Near where the bomb hit everything was flattened. Nearly half the city was devastated by a single blast. Since that time bombs have been developed with ten, twenty, some say one hundred times the power of the Hiroshima bomb, still the greatest explosion that man has or ever will set off will actually destroy nothing. Matter is indestructible. No learned man will deny that this is true.

How, then, can anyone say that life can be created or destroyed? One moment a person can be a living, vital thing, full of energy, smiling, thinking, talking; then a moment later, after a gun shot, an accident, an explosion, or a shock he may be lifeless—just a piece of clay. We say he is dead. At Hiroshima, wood, steel, concrete, glass, human bodies, and many other things that go to make up a city were obliterated, but the elements still existed. Is it reasonable to believe that whatever it was that made up life in those human bodies—the intelligence that formed the city itself—could have been destroyed?

It is part of our basic belief that life has always existed. Like matter it cannot be created or destroyed. Birth is merely a change from a former life into this one. Death is a change from this life into a future one. This is a precious truth that every young person will want to learn for himself.

Most of the accounts of Jesus begin with his birth in a manger in Bethlehem. But the true story of the Savior must start long before that. The complete account is not written in any one of our standard works but must be pieced together from information given in the Old and New Testaments of the Holy Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

There are still many things about the pre-existent world that we do not know, but enough precious truths have been given to add much to our knowledge and understanding of this great story.



—*Eva Luoma Photos*

The early verses of the Gospel of John in the New Testament tell us that Jesus existed with God from the beginning.[1] This fact is also told in many other places in scriptures; for example, Paul, writing to the Colossians, said that Christ was "the firstborn of every creature."[2] Speaking to the Nephites Christ himself said ". . . I was with the Father from the beginning."[3] He was God's first spirit child.

You and I were also born as spirit children of our Father in heaven. Jesus was our elder brother in a very real sense. Although the scriptures are silent on the subject, it is generally believed in the Church, and is expressed in one of our favorite hymns, "O My Father," that we were born of a heavenly mother.

Even this was not the beginning of our existence. We had always existed in a condition we know little about, but which is referred to by the scriptures as *intelligence*. But God clothed us with spirit bodies, and we became his children.

In that life Jesus played a most important role, so important, in fact, that he assisted God the Father in all the creations. John says that "All things were made by him; and without him was not anything made that was made."[4] Again to the Nephites Jesus said, "Behold I am Jesus Christ the Son of God. I created the heavens and the earth and all things that in them are."[5]

How long we existed as spirits we do not know. Neither do we understand much about the activities we engaged in there. But we do know that we learned and grew and progressed, exercising free agency in all things. Some spirits were more faithful than others.

Our Heavenly Father, all-powerful and all-wise, loved his children dearly. We can get somewhat of an idea of how much he loved us by thinking of how much our earthly parents love us or how much we love them. In his great love and infinite mercy he wanted us to be happy, to grow in wisdom, in knowledge, and in goodness, to be given the chance to have experiences which he had had, and do the things which he had done.

And so he had worked out a great plan: All of us, his spirit children, would have the opportunity of going to another world where we could continue our progression. As a part of this development we would be tested and tried to see if we, acting as free agents as we had been used to doing in the spirit world, would do all things which our Father required of us.

(*Continued on page 582*)

[1]See John 1:1-5.
[2]See Col. 1:15.
[3]See 3 Nephi 9:15.
[4]See John 1:3.
[5]3 Nephi 9:15.

There Were Jaredites

by Dr. Hugh Nibley

BRIGHAM YOUNG UNIVERSITY

WITH YOUR permission I would like to place side by side before you two descriptions of a remarkable type of boat; the one is from the book of Ether, the other from Professor Hilprecht's study of the 'ark' as depicted in three versions of the Babylonian flood story, to which we add a fourth text (No. xvi in Gadd's *Reader*). First let me present a list of some dozen peculiar features of a Jaredite ship in the words and roughly in the order in which they are given in the second and sixth chapters of Ether:

"First, they were built 'after the manner of barges which ye have hitherto built.' (Ether 2:16.) That is, except in some particulars these boats were not a new design but followed an established and familiar pattern—these really were such boats.

"Second, they were built 'according to the instructions of the Lord.' (2:16.)

"Third, '. . . they were exceeding tight, even that they would hold water like unto a dish; and the bottom thereof was tight like unto a dish; and the sides thereof were tight like unto a dish; . . .' (2:17.)

"Fourth, '. . . and the ends thereof were peaked. . . .' (2:17.)

"Fifth, '. . . and the top thereof was tight like unto a dish. . . .' (2:17.)

"Sixth, '. . . and the length thereof was the length of a tree.' (2:17) 'And they were small, and they were light upon the water, even like unto the lightness of a fowl upon the water.' (2:16.) It is quite plain from this emphasis that the usual type of vessel in those days was some sort of raft, designed simply to float, not to keep out water.

"Seventh, '. . . and the door thereof, when it was shut, was tight like unto a dish.' (2:17.)

"Eighth, 'And the Lord said . . . thou shalt make a hole in the top, and also in the bottom; and when thou shalt suffer for air thou shalt unstop the hole and receive air. And if . . . the water come in . . . ye shall stop the hole, that ye may not perish in the flood.' (2:20.)

"Ninth, '. . . ye shall be as a whale in the midst of the sea; for the mountain waves shall dash upon you. . . .' (2:24.)

"Tenth, '. . . the Lord caused stones to shine in the darkness, to give light unto men, women, and children, that they might not cross the great waters in the darkness.' (6:3.)

"Eleventh, '. . . their flocks and herds, and whatsoever beast or animal or fowl that they should carry with them . . . got aboard of their vessels or barges, . . .' (6:4.)

"Twelfth, '. . . the Lord caused that there should be a furious wind . . .' (6:5.) '. . . they were tossed upon the waves of the sea before the wind.' (6:5). '. . . the wind did never cease to blow . . . and thus they were driven before the wind.' (6:8.)

"Thirteenth, '. . . they were many times buried in the depths of the sea, . . .' (6:6.) '. . . when they were buried in the deep there was no water that could hurt them, their vessels being tight like unto a dish, and also they were *tight like unto the ark of Noah* . . .' (6:7.) '. . . and no monster of the sea could break them, neither whale that could mar them. . . . (6:10.) (See Ether 2 and 6.)

"Now with all this in mind, let us go through our thirteen points again, in the same order, but this time with reference to the Babylonian descriptions of the *magur* boat that Ut-Napishtim built to survive the flood. Throughout we shall confine ourselves to quoting Hilprecht verbatim, lest we be suspected of stretching a point here and there. Each feature in the following list corresponds to something designated by the same number in the Ether list.[29]

"One, 'This class of boats (we are quoting Hilprecht), according to the Nippur version (the oldest), (were) in use before the Deluge.' In historic times the archaic craft was preserved only in ritual, the gods 'in their boats . . . visiting each other in their temples during certain festivals . . . the Babylonian canals, serving as means of communication for the *magur* boats of the gods between their various temples at certain festival days . . . Billerbeck and Delitzsch show that a certain class of boats really had such a shape.'

"Two, 'In all three versions of the Deluge Story Utnapishtim receives special instructions concerning the construction of the roof or deck of the boat.' The manner in which he received the revelation is interesting: the will of father Anu, the Lord of Heaven, was transmitted to the hero through a screen or partition made of matting, a *kikkisu,* such as was ritually used in temples. In the Sumerian version given by Gadd the command is: 'By the wall at my side stand . . . By the wall a word will I speak to thee . . . My pure one, my wise one, by our hand a deluge (shall be caused),' etc.

"Three, there was 'of course a solid part, strong enough to carry a heavy freight and to resist the force of the waves and the storm.'

"Four, 'Jensen explains MA-TU as a "deluge boat," . . . adding, that when seen from the side it probably resembled the crescent moon . . . Moreover, the representations of the sea-going vessels of the Tyrians and the Sidonians . . . show that a certain class of boats really had such a shape.'

"Five, '. . . the principal distinguishing feature of a *magur* boat (was) . . . the roof or deck of the boat . . . We notice that in the Biblical as in the Babylonian version great stress is laid on the preparation of a proper "roof" or "cover" . . . "Cover it with strong deck," (Nippur Version, li. 9.) ". . . with a deck as strong as the earth" or "let its deck be strong like the vault of heaven above." ' (Second Ninevah Version, lis. 2f.)

"Six, the lines containing 'a brief statement concerning the measures of the ark' have been effaced in the Nippur version. The First Nineveh text says simply: 'Its measures be in proportion, its width and length shall correspond.' Since only one ark was built, as against eight Jaredite vessels, one would hardly expect the dimensions to be the same.

"Seven, 'Furthermore in the First Nineveh Version the boat . . . has a door to be shut during the storm flood.' The various names for the boat 'designate "a boat which can be closed by a door," *i.e.,* practically a "house-boat," expressed in the Hebrew story by an Egyptian loanword, *Tevah,* "ark" originally meaning "box, chest, coffin," an essential part of which is its "cover" or "lid."

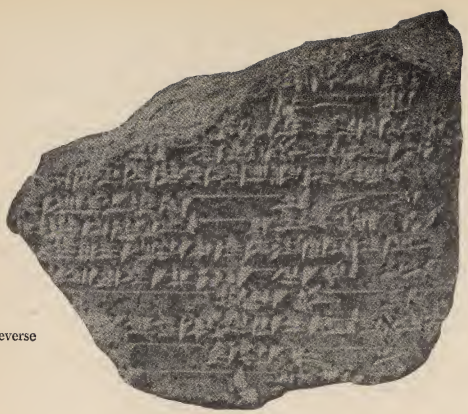
"Eight, '. . . the boat has . . . a door to be shut during the storm flood and at least one "air-hole" or "window" (*nappashu,* li. 136).'

"Nine, 'The vessel built by Ut-napishtim being such a "house boat" or *magur,* this word could subsequently also be rendered ideographically by MA-TU, a "deluge boat" . . . A *magur boat,* then is a "house boat" in which gods, men and beasts can live comfortably, fully protected against the waves washing overboard, the driving rain from above and against the inclemencies of wind and weather.'

"Ten, '. . . Sin's *magur* boat is called "A bright house" (*esh azag*), in which at times he dwells, as other Babylonian gods . . . do in their boats, when visiting each other in their temples . . . The Moon god himself is represented as "sailing in a bright *magur* boat through the midst of heaven." '

"Eleven, in a *magur* boat 'men *and* beasts live comfortably . . .' Nineveh 2:Ut-napishtim is to take 'domestic animals of the field, with wild beasts of the field, as many as eat grass.' Herrmann has recently observed that we are to think of the earliest ships as transports for cattle. The Nippur version mentions 'the beasts of the field, the birds of heaven.'

"Twelve, 'The Storm-winds with exceeding terror, all of them together raced along the deluge, the mighty tempest (?), raged with them . . . and the mighty ship over the great waters the storm-wind had tossed



Reverse



Right Edge

Fragments of tablet found at Nippur on which is recorded the "Nippur" version of the Deluge Story. c. 2100 B. C.

. . .' Thus the Sumerian version. 'Jensen explains MA-TU as a "deluge boat," seeing in it "a boat driven by the wind," "A sailing vessel." . . . But a *magur* boat was written ideographically MA-TU, literally "a deluge boat," not because it was a sailing boat driven by the wind or rather the hurricane (*abubu, shubtu*), but because it possessed certain qualities which rendered its use especially effective during the deluge, when its exclusive purpose was to carry the remains of life and to protect men and beasts against the waters from below and the pouring rains from above.' Though driven by the storm it had 'nothing in common with a boat in full sail, (and) nowhere . . . is a sail mentioned, nor would it have been of much use in such a hurricane as described . . . Besides, we observe that the pictures of the Tyrian boats referred to have no sails.' A *magur* boat was driven by the wind, but not with sails.

"Thirteen. 'It shall be a house-boat carrying what is saved of life,' says the Nippur version, its purpose being to preserve life and offer full protection 'against the waves washing overboard.'"

"Nothing is more remarkable in my opinion," said Blank, "than the specific statement of Ether that the submarine nature of his ships made them 'like unto the ark of Noah,' since that aspect of the ark has never been rightly understood."

"That is quite right," Dr. Schwulst volunteered. "Ancient, medieval, and modern Bible illustrators have made it perfectly clear that they have not the remotest idea what the real ark was like. The window and the door are the only peculiarities mentioned in the brief three verses in Genesis. (6:14-16.) Old pictures depict the ark either as nothing but a big box or chest or as a regular boat: attempts to combine the two forms lead to comical combinations that show plainly enough how inadequate information has been on the subject. I think it is remarkable that the word for *window* in the Babylonian texts, *nappashu*, means literally *breather* or *ventilator*. This is also the interpretation in Ether, whereas the window in the ark is called a *tohar* in Genesis, that is a *shiner* or *illuminator*."

The Shining Stones

WHICH do you think is the older version?" F. asked, "the air hole or the skylight?"

"That would be hard to say," was the reply, "since both are found in the Babylonian texts. As a matter of fact, the rabbis could never agree as to just what the *tsohar* was."[30]

"What did they say it was?"

"Some said it was a window, but others maintained it was some kind of luminous object by which Noah could tell night from day."[30]

"Why would he need a gadget to tell night from day?" Blank asked with interest.

"Because according to some, the ark was completely covered over like a tightly shut box, and according to others, it was under the water a good deal of the time."

"Hold on!" said F. with a laugh. "Aren't we getting mixed up with Mr. Jared's ships?"

"And why not?" Blank replied. "Ether himself says the two types of ship followed the same model."

"As a matter of fact," said Professor Schwulst half to himself, "there may be something to that. Now that I think of it, that luminous object in the ark was supposed to have been some sort of shining stone."

"So that's the source of your Jaredite story!" F. cried with satisfaction.

"Not at all," the Professor rejoined. "The Ether version I believe is a much fuller one than that of the rabbinical tradition and contains some very archaic and significant material that is not found in the other. It has been many years ago, but I am almost sure I once saw some important studies on the shining stones."

"I wish you could remember where it was," said Blank. "I long ago gave up hope of finding a parallel to the story anywhere, nor have I ever found anyone either here or abroad who could give me the slightest help on it. This episode in the book of Ether has caused so much sarcastic comment that I have been determined to get to the bottom of it. I must admit it does seem a bit fantastic."

"In the study of ancient things," the Professor intoned with uplifted finger, "it is just the fantastic and incongruous which opens the door to discovery—never forget that. In scholarship as in science, every paradox and anomaly is really a broad hint that new knowledge is awaiting us if we will only go after it. Now as to these shining stones, I seem to remember some rather ambitious comparative studies on the subject, inspired by the Sumerian epic material —the Gilgamesh story, that was it!"

"Do you mean that the shining

(*Continued on page* 602)

A LITTLE KNOWN INCIDENT IN THE LIFE OF PRESIDENT WILFORD WOODRUFF TOLD BY THE AUTHOR AS ONE OF HIS MOST CHERISHED

MEMORIES

by John C. Whiting

AMONG my most cherished memories, is one which takes me back some sixty-five years when, as a boy of twelve or thirteen years, I had the blessed privilege of becoming intimately acquainted with one of the noblest and most lovable men of this generation, President Wilford Woodruff. He was a man in whom there was no guile. He fairly radiated godliness and good will to all who knew him.

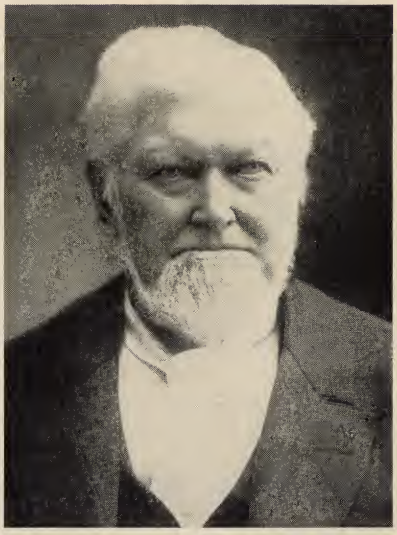
Two of my older brothers had been called to colonize the Little Colorado country in Arizona. My mother and the rest of the family followed them. We lived the "United Order" at Brigham City. We ate at the "big table" and had all things in common; and as far as we irresponsible boys were concerned, we had "one grand ole time." My brother Charles was selected to take care of the livestock in co-operation with the settlements of Sunset and St. Joseph. They took the cattle and horses up to what we called Pleasant Valley, now known as "Mormon Lakes." It was a paradise for cattle. They waxed fat and multiplied. Dairying was carried on, supplying the lower settlement with butter and cheese. It was while living there, that President Woodruff visited us and stayed some time in my brother's home.

Hunting has always been my hobby, and when I found that President Woodruff was an ardent sportsman, I reveled in his stories. Winter came, and we had to take the cattle down to the settlements. The first night we camped out in deep snow. We had two little pet deer which also seemed to enjoy the warmth of the big campfire. They kept crowding closer and closer, and I can see President Woodruff now, as he would gently push them back, when their hair began to singe.

I THINK it was that night that he related an incident in his early boyhood days. It so thrilled me that I have never forgotten it. When a boy, he lived in one of the New England states, which was then the frontier of America. Wild animals were numerous and settlers few. Panthers, as they were called, were common and were far more dangerous than their scattered survivors of the present day, who have learned by bitter experience that the white man with his rifle and the red man with his bow and arrow are entirely different foes.

Brother Woodruff said that on one occasion he was sent on an errand to a neighbor's home, and evening shadows were closing down when he started back. He was hurrying along the lonesome road, through the timber, when a sudden rustling in the bushes caught his attention and he saw a panther, like a tawny ghost, slipping along through the trees and keeping even with him. His first impulse was to run—run for his life, but he realized that that big yellow murderer would be on him in half a dozen leaps. To climb a tree was useless. What could a terrified little boy do? With a prayer in his heart he quickened his pace and noted that the panther had passed him. Soon he saw it cross the road behind him and repeat the circle, never getting very far away. The frightened lad knew that a short distance ahead was a clearing where an abandoned log cabin stood. If he could only reach its shelter, he might be safe. He was nearing the clearing edge, and the big cat was crossing ahead again—then it disappeared in the bushes behind him. He thought now was his only chance and with every muscle strained, he fairly flew for the sheltering cabin, dived in and slammed the rickety door, then almost collapsed. Too late, the panther found he had let his prey escape. After prowling around for a short time the big cat disappeared in the wood looking for his supper elsewhere.

That was the incident as he told it. I'm not concerned with what the cat found to satisfy his appetite so long as that little boy was not the victim. I do not remember how President Woodruff reached home, but the Lord he trusted all his life was with him for the mighty work he was to accomplish in later years, for which all Latter-day Saints are profoundly thankful.



President Wilford Woodruff, fourth President of the Church.

The Handcarts of '56

by Gustive O. Larson
PROFESSOR CHURCH HISTORY AND PHILOSOPHY
BRIGHAM YOUNG UNIVERSITY



Photograph courtesy "The Instructor"

A handcart company facing a blizzard, from a sketch by George M. Ottinger.

(Conclusion)

"You will go forward this season at your own risk." The speaker faced a crowd of immigrants who had just crossed the Missouri River and paused to recondition their handcarts at Florence, Nebraska. In spite of hazards caused by repeated delays, they were clamoring to set out across the wilderness for the Great Basin. Having sounded the warning of an experienced guide, Levi Savage turned to kick the dust from a curious wooden cart wheel and stooped to adjust a loosened spoke.

It was late August in 1856. The immigrants were wholly ignorant of the country ahead and unused to the rigors of camp life. Should they attempt to cross the Rockies before winter snows set in or delay until the following spring? Four of their number who acted as captains of hundreds in the company had been in Utah; also two others, G. D. Grant and W. H. Kimball, who were superintending the season's emigration. When the company captain, J. G. Willie, called for a decision on whether to remain or go, all of these except one commended their charges to the beneficence of Providence. Some were disposed to express confidence that the elements would be tempered in their behalf and see them safely through. Thus reassured, most of the foreign band paid little heed to Levi Savage's warning. Had not Providence brought them safely from far-off England, Scotland, Wales, and Scandinavia: Would not his protecting hand be over them even in the mountains? As the vote was called, these sons and daughters of foreign lands, simply clad, travel-worn and dusty, pressed eagerly upon their leader to render a decision in the affirmative.

Echoes of their ill-fated enthusiasm had hardly died away in the distance when members of the Martin Company began pouring into the Florence camp. As they emerged from the dust clouds, it was noticeable that able-bodied men were in a minority among large numbers of aged and children. Again there was delay to repair broken carts, another council called, and on August 27, five hundred and seventy-six others began moving hopefully toward the western horizon.

They formed a colorful spectacle as the winding train of vehicles, drawn or pushed by men and women, moved forward between occasional supply wagons and small herds of milk cows. Many of the carts were tastefully painted to suit the fancy of the owners, while here and there appeared inscriptions such as "Truth will prevail," "Zion's Express," "Blessings follow sacrifice," and "Merry Mormons." Snatches of the marching song, "Some must push and some must pull" served to lighten the monotony of the daily routine. Self-imposed discipline and strict camp regulations facilitated progress permitting an advance of from twelve to fifteen miles a day. Men, women, and children alike tramped patiently forward. The fatigued and ill, alone, received whatever comforts were afforded by riding in the supply wagons.

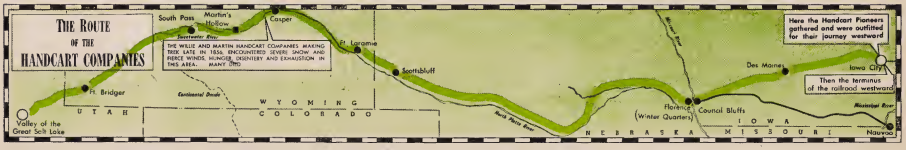
Evening brought rest and recreation. Family fires smouldered after supper while the community blaze mounted as a signal for a general gathering. Young folk sang and made merry in impromptu programs. Untamed muscles strained for supremacy in wrestling, jumping, and camp stunts, for the entertainment of the gentler sex. With song and story the older ones, too, joined in the evening's diversion until the hour for retirement approached.

The noise subsided as a circle closed around the fire. Then softly across the dying embers all voices joined in singing those lines which encouraged thousands to go on when enthusiasm lagged. "Come, Come, Ye Saints"[1] had been bequeathed by the pioneers of a decade earlier to the thousands who would follow them into the west. It became the common heritage of foreign as well as native tongues.

With the closing words of the song each sought his covers, and when the last echoes of taps died away in the darkness, the emigrants slept with the wilderness.

Fall came early with frosty nights. Aspen groves turned yellow on the

(*Continued on following page*)



Map showing the trail over which the handcart pioneers traveled.

The Handcarts of '56

(*Continued from preceding page*)

mountain slopes, and crimson patches of oak held forebodings of approaching winter. Far down on the plains of Wyoming the Willie and Martin companies moved hopefully up the Platte. Emigration agents, including Franklin D. Richards returning from England, having closed the business of the season at Iowa City hurried westward. With horse teams, they passed the Martin Company at Loupe Fork and found them in good spirits and health. Later they met two members of the Willie Company returning for thirty head of strayed cattle. Purchasing a few buffalo robes for this latter company at North Fork of the Platte and promising that supplies would await them at Laramie, the agents hastened on to Salt Lake City.

The morning of October first dawned upon a disappointed camp of men and women on the outskirts of Fort Laramie. Provisions of food and clothing, upon which they depended, were not awaiting them. The scant seventeen pounds of clothing permitted each member of the Willie Company gave little comfort on that frosty morning. As they gathered, shivering, around the campfires to prepare a meager breakfast, there was lacking the usual banter and song. The consciousness of threatening storms, decreased rations, and insufficient clothing was not easily shaken.

Day after day they pushed painfully forward. A brave heart responding to a moment of sunshine brought back "Some must push and some must pull," and for a brief hour it revived their spirits as the tramp, tramp, tramp, fitted into its rhythm. The clouds grew darker and lowered. A breeze from the north rustled through the last oak leaves clinging crisply to barren twigs. Naked aspens stood in columns of somber whiteness. A coyote slunk through the underbrush, and a moment later, silhouetted for an instant against a gray skyline, howled a melancholy, unearthly challenge. Strong men cast anxious glances toward their mates. Instinctively, children trudged more closely upon parental heels. A flutter of leaves broke through the moving line, and women drew their shawls a little more closely about them, bowed their heads a trifle lower, and plodded onward.

YEAR	CAPTAIN	PERSONS in COMPANY	DEATHS	DEPARTED IOWA CITY	ARRIVED in VALLEY
1856	EDMUND ELLSWORTH	266	1	JUNE 9, 1856	SEPT. 26, 1856
1856	DANIEL D. McARTHUR	220	7	JUNE 11, 1856	SEPT. 26, 1856
1856	EDWARD BUNKER	about 300	0	JUNE 23, 1856	OCT. 2, 1856
1856	JAMES G. WILLIE	about 500	66	JULY 15, 1856	NOV. 9, 1856
1856	EDWARD MARTIN	575	135	JULY 28, 1856	NOV. 30, 1856
1857	Missionary East-bound Handcart Company Consisting of 74 Elders				
1857	ISRAEL EVANS	149	0	MAY 22, 1857	SEPT. 12, 1857
1857	CHRISTIAN CHRISTIANSEN	330	0	JUNE 12, 1857	SEPT. 13, 1857
1859	GEORGE ROWLEY	235	0	JUNE 9, 1859*	SEPT. 4, 1859
1860	DANIEL ROBINSON	233	1	JUNE 6, 1860*	AUG. 27, 1860
1860	OSCAR O. STODDARD	126	0	JULY 4, 1860*	SEPT. 24, 1860

*Departed Florence, Nebraska

Table showing the years handcart companies made their journey and number of persons who traveled to the Salt Lake Valley.

A sudden gust of wind brought a flurry of snowflakes. Their worst fears became a reality. Hour after hour the treacherous snow piled up its deathtrap. Shoes, worn through, exposed bare feet to its damp and chill. Scarcely a wrap was provided as a change for wet and frozen clothing. More serious still, cutting the food rations to a minimum could only preserve the supply a few days. The two scouts who had been sent to recover strayed cattle overtook the camp without them. But they had come upon the tracks of the Martin Company and reported that they led away from the main trail. Its five hundred and seventy-six members were also at the mercy of an unprecedented early blizzard.

President Brigham Young addressing the October general conference, held that year in the bowery on Temple Square, said:

> [My] subject . . . is this, on this fifth day of October, 1856, many of our brethren and sisters are on the plains with hand-carts, and probably are now 700 miles from this place, we must send them assistance. The text will be, "to get them here. . . ."
>
> This is the salvation I am now seeking for, to save our brethren.[2]

When ox teams were volunteered, he thundered:

> I do not want to send oxen, I want good horses and mules. They are in the Territory, and we must have them; also twelve tons of flour and forty good teamsters.[2]

Pioneer families recounted their scanty winter stores, and within three days a relief train set out with their sacrifice. The contributions up to that time included:

> 26,688 lbs. flour, 31¼ bushels onions, 12 lbs. dried meat, 5 bushels oats, $8 cash, 54 teams, 6 horses, 4 wagons, 51 teamsters, 106 quilts and blankets, 8 cloaks, 51 pair of pants, 50 vests, 134 pair boots and shoes, 29 shawls, 51 dresses, 72 shirts, 67 hoods, 174 pairs stockings, 72 pairs socks, 9 pairs mittens, 14 sacks, 1 small buffalo robe, 40 bundles clothing (kind not specified), 2 overshirts, 2 chemises, 4 neck ties, 13 hats and caps, 3 boys' suits, 8 pairs drawers, jackets, 12 bonnets, 7 shirts, 4 handkerchiefs, 1 rug, 1 victorine, 5 yards lindsey, 2 aprons, 1 pair gloves.[2]

By October 31st, no fewer than 250 teams had been sent to relieve the sufferers. Among the first and best-equipped were those sent by Brigham Young and others of the General Authorities.

Meanwhile the Willie and the Martin companies were trapped in the earliest snowfall in the experience of the Pioneers. The former made a forced encampment two miles below Rocky Ridge on the Sweetwater. The latter found it impossible to proceed beyond Platte Bridge. Tents and other improvised covering gave only partial shelter from the chill of winter.

Snow continued to pile up with recurrent storms. The cry of babies against the bitter cold drove men in desperation through the blinding sleet for firewood. Despite frozen feet and frostbitten fingers, the men maintained meager fires around which huddled mothers with feverish children. The daily rations were cut again, each time with a prayer that help would come on the morrow. But the morrow, instead, brought death—first one, then another, and another. It was the men who died. They were not sick, but chilled through, and among those who dug graves in the morning were some who, before night had fallen, themselves required burial. An evening came when each survivor received his portion of the remaining rations. Unaware of approaching help they faced starvation and a frozen grave.

On October 20th, the first relief wagons hove into sight of the Willie

(*Continued on page 589*)



General MIA executives and board members greet enthusiastic conference guests in the annual receiving line on Temple Square.

CARRY ON, MIA

by Allie Howe
MANUSCRIPT EDITOR

Seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in wisdom, and in justice, and in great mercy, over all his works. (Jacob 4:10.)

—MIA Theme for 1956-57

AMONG MIA WORKERS and others in attendance at the 1956 MIA June conference, there seemed to be a common consensus of "the greatest ever," "the most inspirational," and "I've never before felt the spirit so much." In general and departmental sessions as well as at the festivals and other activities, it was evident that special blessings accompanied this fifty-seventh annual conference of the MIA workers of the Church held in Salt Lake City from June 14 to 17 inclusive. Leaders were instructed and inspired; the happy smiles of young participants in festivals and other presentations were contagious, and the eyes of others were moist as humble testimonies were borne concerning individual spiritual growth through conference experiences. There was a prevailing and permeating sense of accomplishment in the past and a challenge and charge for prayerful achievement in the future.

For sports enthusiasts the conference theme of *mutual improvement* was recognized in a measure by the dedication of the four-diamond, night-lighted Church softball park. Other visitors were impressed by the roadshow festival which entertained the largest audience in history by playing two performances in a large Salt Lake City theater and in Kingsbury Hall.

Master M Men and Golden Gleaners felt that their first joint reunion on "Top o' the Town" with its 1800 guests was a big step in MIA's path of progress, and the 8,000 dance and drama festival participants thrilled at the spectacular success of their combined festival in the University of Utah stadium.

Other conference visitors would long remember the impressive music-speech festival, the YWMIA camp

(*Continued on following page*)

Carry On, MIA.

(*Continued from preceding page*)

institute, and the presentations of the new MIA theme and the reading course book, *Jesus the Christ*. All in all, everyone seemed agreed that the entire conference signified growth in the past and preparation for an even greater future.

No effort will be made to review this great conference, but a few thoughts are offered from some of the talks.

Following the impressive presentation of the new MIA theme for 1956-57 in the opening session Friday morning, Sister Bertha S. Reeder, general president of the YWMIA, reviewed some basic MIA objectives:

"Our assignment under the new Church program is to enroll every boy and girl from the ages of twelve to twenty-six in the MIA and to build testimonies into the lives of the boys and girls.

"How can we do that? Mostly through filling their leisure hours with activity and well-prepared lessons. What is leisure time? Leisure time is that time when one does not have to work to live. It is time when one chooses to do what one will, and what we do in general we call recreation, although I believe it is recreation in its true sense only when it *re-creates* a person, revitalizes his or her energies through change and joyousness so that he or she can go on with greater enthusiasm and have more joy in the work she is doing.

". . . You know what our assignment was by President Brigham Young when the Mutual was organized. It was to inspire the young people to activity. And that is what we have been trying to do."

Continuing the thought from the new MIA theme, General Superintendent Elbert R. Curtis urged that:

". . . we try not to do these things in our own strength [*but*] that we remember this beautiful theme for our coming year and that we seek not to counsel the Lord but rather to take counsel at his hands, . . . and further that we seek not to counsel the servants but rather to recognize that they are inspired, and the counsel and inspiration that come to you in the program they [General Authorities] have approved, and which they have blessed, is for the benefit and salvation of our young people. Do not criticize, do not try to change, to be original, to do it in your own way, to get off on tangents. Seek not to counsel the Lord!"

After stressing the need for unity among all organizations within the Church and the responsibility of MIA workers to attend priesthood and Sacrament meetings, Superintendent Curtis emphasized time and again the need for training and upgrading leadership:

"Sometimes I believe we spend too much effort and time and attention worrying about programs and fail to realize that under strong leaders even a poor program will influence lives and that the best program in the world will be ineffective under poor leaders."

President David O. McKay's significant Friday morning remarks on loyalty to self, to parents, to one's country, and to God and truth is reproduced elsewhere in these pages. (Please see p. 560.)

In the Saturday morning executive meeting, Superintendent Curtis reiterated some counsel to the MIA:

"Sometime ago Elder George Q. Morris . . . reminded us that the brethren are anxious that the membership of this Church enjoy the Church and all its glorious opportunities. He pointed out the fact that there are many inactive people and that they have inactive children and that the Mutuals could do a great service if we would pull these inactive boys and girls into our organizations and through them reach their parents. . . . It is still true that if you take a child by the hands, you get a parent by the heart."

In the Friday afternoon session, Elder Marion G. Romney talked to the subject of the new MIA theme



—*A Hal Rumel Photo*

Conference visitors move along the reception line.



—*A Deseret News Photo*

Over 1800 Master M Men and Golden Gleaners enjoy program, dinner, and dancing on "Top o' the Town."

and asserted that to follow it was the surest and shortest route to improved leadership.

"In my view, seeking to counsel the Lord means to disregard the Lord's counsel either knowingly or unknowingly and in place thereof act upon one's own counsel or upon the persuasions of men. This is a very common human weakness. Until we are able to conquer it, real leadership in our Church work eludes us regardless of our other gifts and attainments. On the other hand, when a person learns what the Lord's counsel is and follows it, he irresistibly rises to great leadership.

". . . the favor of men is not worth the price of rejecting or ignoring the counsel of the Lord.

"Now I know that neither MIA workers nor workers in any other department of the Church wittingly urge the persuasions of men or their own counsel as a substitute for that of the Lord Almighty. However, I am persuaded that much substituting of this sort is done and that it seriously impairs the strength of our leadership. It comes about when we do not keep ourselves advised as to what the counsel of the Lord is. To the extent that we are thus uninformed, we are prone to substitute our own counsel for his. As a matter of fact, there is nothing else we can do."

In a session with MIA executives Saturday afternoon, Elder Delbert L. Stapley encouraged and advocated the Boy Scout program in the Church.

"We are missing a golden opportunity if we are not emphasizing and using scouting in its fullest measure. * * * Scouting, brethren, is an aid, a help in Church government which, when properly integrated into our Church program, offers much in worth-while values to boys and men."

And with great earnestness, Elder Stapley continued:

"We have many fine, upstanding, choice young people in the Church. We do, however, have a growing tendency toward laxness in morals. We cannot put our heads in the sand and overlook the fact that things are not altogether well in Zion. We must develop a program that will sublimate the sex urge by stressing manliness and womanliness as expressed in restraint and success in a fine, strong, clean body, an educated mind, and well-developed talents.* * *

"Our young people must be helped to realize that a clean mind and body make for happiness now and that we do not have to wait for the future years to reap all of the dividends of a clean life. The MIA also has a great challenge in this field: to guide youth into true patterns of moral behavior and righteousness that will assure to them and their posterity the full measure of blessings offered by the gospel of our Lord. The hearts and minds of all of us must bend to this challenge."

Two special guests were introduced at the conference sessions: Dr. Grace Spofford, chairman of music for both the National and International Council of Women; and Delmer H. Wilson, Director, Personnel Division, Boy Scouts of America. In her remarks, Dr. Spofford commented on the exceptional MIA program and the great experiences offered in the different activities.

Mr. Wilson emphasized the importance of scouting in building citizenship and character in manhood. "Duty to God is the cornerstone position in the Scout Oath and is the foundation upon which all noble character is built. The principle upon which our national foundation is built is that our inalienable rights come from our Creator. . . . We of the Boy Scouts of America, in joining hands with the Church, do not just express our ideals but also help the boy to participate in every day living his obligation to God."

As her closing remarks for this fifty-seventh annual MIA June conference, Sister Bertha S. Reeder again stated the great MIA purpose:

"I pray humbly that every one of us will go out with renewed effort and a desire to hold every single boy and girl in the Church. If we do not know where they are, find them and keep them in tune with our Heavenly Father's spirit."

And Superintendent Curtis' significant message prompted serious thought.

"I read as you do the indictments against schools, against parents, against homes, . . . delinquency, vandalism, and the problems that are extant in the world today. It is a real challenge to this particular organization [MIA] with our standards and our understanding of the gospel of Jesus Christ. It is easy to place blame, to pass the responsibility to someone else. * * * Place it wherever you will, the problem is still there, and Latter-day Saints who believe that parenthood is partnership with God sense that we must help every boy and girl no matter what kind of home he may come from. . . . Through this organization . . . we are able to reach out and to bring in and to direct, we say, leisure-time activity, but back of every recreational event there is a planned, definite, step-wise program to instil a testimony of the gospel of Jesus Christ.

"I think, brothers and sisters, that

(*Continued on following page*)

Carry On, MIA

(*Continued from preceding page*)

we are a little quick in finding fault, in criticizing, in saying the program is too heavy. If you could have visited the county jail with me—a young woman in dire trouble and talked to her parents—they did not feel that the program was too heavy! They wished there had been more of it and that it had reached more effectively into the life of their daughter.

"A mother out in one of our stakes . . . said, 'Brother Curtis, why fireSides? When I was a girl,' she said, 'we went home Sunday night and read the Bible.' And I said, 'Sister, be honest with me. If there were not a fireside, would your daughter come home and read the Bible Sunday night?' She said, 'Well, I guess you are right, Brother Curtis. She wouldn't.'

"But she goes to a fireside and there meets boys and girls with her own standards, hears testimonies. There is a spark implanted in her soul that is bearing fruit. She will end up where her mother will be proud of her.

"Let us not be too fast, brothers and sisters, in finding fault.

"We will need the support of parents. The problem is a problem for home, for Church, for state, for all of us. The MIA is auxiliary to the priesthood; . . . it is auxiliary to the home. It cannot take the place of either priesthood or home and has no desire to, but needs full support without reservation. * * *

"Parents, we need you, we need your understanding, your support, your help. If you want your son and your daughter to have courage to do that which is right, . . . encourage them to do right by your example, by your support, and lack of criticism of the program of the Church. Come to our MIA. This is an invitation and a plea. . . . You will get dividends that will put to shame any uranium riches or profits from any other source. * * *

"We as your servants are trying not to build great athletic leagues nor giant festivals only, but we are trying to reach the hearts and shape the lives of young people in planting testimonies of the gospel of Jesus Christ that will guide them through every phase of their lives."

President David O. McKay reaffirmed Superintendent Curtis' remarks as he pointed out the great needs for successful MIA's:



MIA conference programs were distributed to MIA leaders by youthful hostesses.

"Two great things are needed for the success of the Mutual Improvement Association for the salvation of our boys and girls. Summarized those two are: first, divine guidance obtained through purity of life and secret prayer; second, the united support of the parents, not in adverse criticism, but in positive contribution in uniting your influence with theirs to bring your sons and daughters under the influence of this great auxiliary association of the Church. Divine guidance and united support of parents!

"I believe I will add a third: Companionship with the boys and girls whose homes are broken either by disloyalty on the part of father or mother or by death."

Elder George Q. Morris, stressed the ". . . importance of rearing a generation of youth that will be true to the standards of the Church, growing out of the revelations of God, for they are different from other standards; they belong to and are in accord with the glorious revelations received from heaven.

"Thank the Lord we are not limited to the wisdom and the ideas and the conceptions and the philosophies of the so-called wise men of the world. As fine as many of them may be in their living, as earnest as they may be in their desires to gain truth and knowledge, the fulness of truth can come only from God the Eternal Father, and it has come to us through the Lord Jesus Christ. . . . That is the truth that must govern our lives. Upon those truths we base our standards, and from them we obtain our principles."

During this Sunday morning session, Elder Mark E. Petersen also spoke and emphasized the importance of the conference and challenged the leaders in attendance:

"We have been gathered here by the [MIA] general board and have been given wonderful and inspired teachings. Will those teachings of the general board 'carry over' to the stake boards and to the ward boards so that actual practice will bring about the conversion that we are seeking in the lives of the youth? As the general board teachings 'carry over' to you, will your teachings 'carry over' to the youth and establish faith in their hearts? * * *

"My brothers and sisters, the responsibility resting on you is greater than you realize. Your responsibility to convert the youth of Zion is as great as the responsibility resting upon any missionary in any mission of the Church. You must be missionaries. Every MIA officer must be a missionary. Every chapel must be a mission field. Every class must be a mission field, and every child who comes to MIA must be considered an investigator of the gospel. We fail in our mission if we fail to convert these young people so that they can 'carry on.' * * *

"Will you remember that we must have a 'carry over' before we can have a 'carry on.' "

The concluding speaker in the Sunday morning session was Elder Hugh B. Brown, and he inspired the audience with the importance of the "God-image" within them and the absolute need to prepare continually for the great goal of godhood.

On Sunday afternoon, following the presentation of the reading course book *Jesus the Christ* in the final session of the conference, President J. Reuben Clark, Jr. discoursed upon phases of the life of the Savior and encouraged those assembled to

"Try to go along with the Savior, live with him, let him be an actual man, half divine of course, but nevertheless moving as a man moved in those days. * * * Live with the Savior and it will give you such a view of him, such an intimacy with him as I think you can get in no other way. And all of those other things that I have mentioned aside from his redemption had to do with your exaltation, with my exaltation. They were to teach us how to live. Learn what



Hal Rumel Photos

Originality and fantasy spiced the spectacular dance-drama festival.

he did, what he thought, what he taught. Do as he did. Live as he lived, so far as we can. He was the perfect man.

"There is a wealth of virtue, a wealth of knowledge, a wealth of testimony, a wealth of comfort, of encouragement, of upbuilding of faith, in getting a real, intimate knowledge of the Savior from the point of view of his mortality."

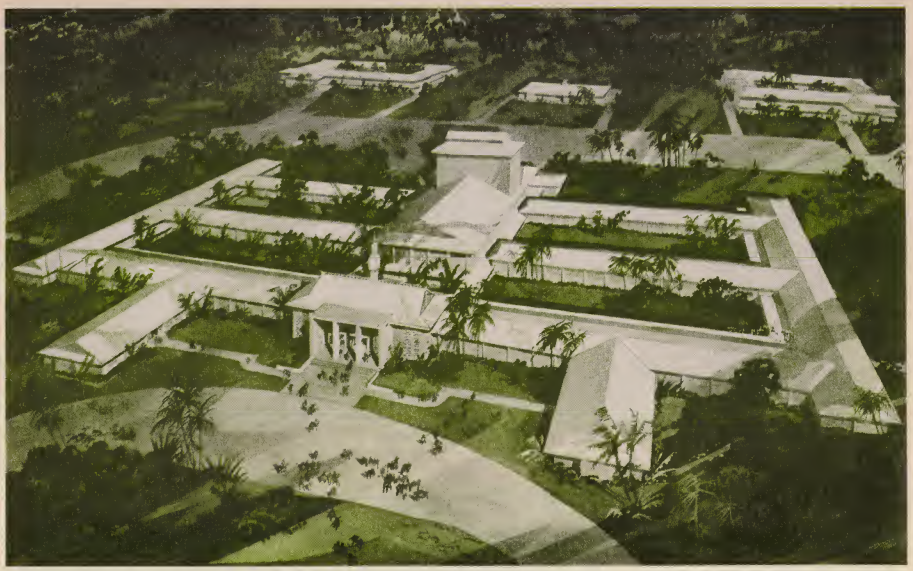
These are but small samplings of the inspiration with which the Mutual workers of the Church returned to their labors in a spirit of renewed determination to seek not to counsel the Lord but to follow his counsel and that of his servants in accomplishing the aim of MIA—to build character, testimonies, and talents in every Latter-day Saint twelve years and older.

THE SAME spirit that characterized the June conference in Salt Lake City carried into the one in Southern California, June 28-July 1. The crowds in the Hollywood Bowl for the speech-music festival on Friday evening and the Sunday evening service which President J. Reuben Clark, Jr., addressed, enthusiastically received both programs. The dance-drama festival on Saturday evening offered an evening of entertainment in the East Los Angeles Junior College stadium.

Department sessions were well attended, and those present were at once receptive and responsive. All in all, the Southern California conference afforded additional stimulus to MIA work in that area.



Thousands acclaim the combined speech music festival in the historic Salt Lake Tabernacle.



Central Building, the Church College of Hawaii, Laie, Oahu, Hawaii.

—*Harold W. Burton, Architect and Douglas W. Burton, Associate Architect, of Los Angeles*

Church College in Hawaii

by Richard T. Wootton

MEMBER OF FIRST FACULTY

MOUNTING throngs of world travelers to Hawaii will one day admire, as they tour the scenic windward Oahu coast, not only the renowned temple of the Church of Jesus Christ of Latter-day Saints but also fourteen Polynesian-styled buildings of the Church College of Hawaii.

Discerning tourists will see more than the one hundred acre campus; they will visualize the devotion to God in the hearts of the Saints symbolized by this college dedicated to learning and worship.

The Church College of Hawaii, the most recent institution of higher learning established by the Latter-day Saints Church, completed its first year on June 1, with faculty, students, and townspeople sharing the joy of accomplishment.

A dire need of LDS youth in the Pacific is being met by the college. Some will now obtain higher education who would not otherwise have it. Some who formerly would have had higher education devoid of religion's fulness, now obtain it in a dedicated Latter-day Saint environment.

The needs to be filled are not only those of the individual young man or woman but also of the kingdom of God in its future mission among



Board of Trustees of Church College of Hawaii: (l. to r.) Edward L. Clissold, Chairman; Ralph E. Woolley, Vice Chairman; D. Arthur Haycock, George Q. Cannon, Lawrence Haneberg, and Jay A. Quealy.



—Photograph by Warren Roll, Honolulu

The first student body of the Church College of Hawaii.

Pacific peoples. President David O. McKay in the ground breaking address, February 12, 1955, in Laie declared: "From this school, I tell you, will go men and women whose influence will be felt for good toward the establishment of peace internationally. Four hundred and fifty million people waiting to hear the message over in China, a noble race. . . . You prepare to go and carry this message. Three hundred and fifty million down in India. We have scarcely touched those great nations, and they're calling today. . . ."

A long series of efforts for education by devoted Church members led to the establishment of the college. In 1921 President David O. McKay, then a member of the Council of the Twelve, witnessed a flag-raising ceremony at a Church elementary school in Laie with students of several races participating. He then visualized Laie as the educational center for the people of the islands.

More recent planning to realize this dream was done by Ralph E. Woolley, then president of the Oahu Stake, when he appointed in 1947 four members of the stake high council to study the establishment of a Church college in Hawaii. These island leaders were Clinton Kanahele, J. Franklin Woolley, Lawrence Peterson, and George Zabriskie.

In 1950 President Woolley considered the suggestions of President Edward L. Clissold of the Hawaiian Mission that the former territorial training school plant at Waialee be evaluated as a temporary location for the college. A group of local citizens—Fred E. Lunt, George Kekauoha, Elmer Jenkins, and Ruby E os—worked with President Clissold to determine the suitability of Waialee. In June 1951, the First Presidency of the Church sent Frank McGhie, formerly director of religious education for the Church in Hawaii, to study the educational possibilities and needs in the islands. Later, May 1952, Dr. Wesley P. Lloyd of Brigham Young University was also directed by the First Presidency to study the matter.

(Continued on following page)

First faculty of The Church College of Hawaii—

Back row, left to right: Ernest C. Jeppsen, Head, Division of Agriculture and Industrial Arts; Hugh J. Woodford, Chairman, Departments of Mathematics and Physics; Woodruff J. Deem, Chairman, Department of Speech; Richard T. Wootton, Director of Guidance Services, Head, Division of Religion; Patrick D. Dalton, Chairman, Department of Agriculture; Joseph H. Spurrier, Chairman, Department of Music; Wylie W. Swapp, Head, Division of Art and Music; Nephi Georgi, Head, Division of Language Arts; Dr. Glen Moore, Head, Division of Biological and Physical Sciences; and Kenneth T. Slack, Librarian.

Front row, left to right: William Young, Chairman, Department of Health and Physical Education; James B. Hill, Treasurer and Purchasing Agent; Elizabeth W. Price, Chairman, Department of English; Ethel Whitford, Registrar and Director of Admissions; Dr. Reuben D. Law, President of the College; Dr. Billie Hollingshead, Chairman of the Department of Psychology; Lois Ensign Swapp, Women's Physical Education; Genevieve W. Bowman, Head, Division of Home Living and Women's Counselor; Joseph R. Smith, Head, Division of Business; Jerry K. Loveland, Head, Division of Social Sciences.





Temporary campus of the College of Hawaii.

Church College in Hawaii

(*Continued from preceding page*)

Events took wings July 21, 1954, when the First Presidency appointed Dr. Reuben D. Law, then dean of the College of Education at BYU, to be president of the Church College of Hawaii and to head a final survey committee composed of himself, Dr. Clarence Cottam of BYU, and Director Kenneth Bennion of the LDS Business College. The survey group, which was rendered invaluable aid by local Church and civic officials, was joined in Honolulu for a short period by Dr. Ernest L. Wilkinson as a special representative of the First Presidency. A continuing committee for the college was selected by the First Presidency November 15, 1954, consisting of Chairman Edward L. Clissold, Ralph E. Woolley, and D. Arthur Haycock. They were later designated as a Board of Trustees. George Q. Cannon, Lawrence Haneberg, and Jay A. Quealy were added to constitute the present board.

September 26, 1955, some four hundred students, board members, faculty, parents, and friends saw the culmination of years of effort in an assembly which marked the official opening of the Church College of Hawaii. The island Saints were at last to have their college, designed to be a fully accredited institution of higher learning with facilities and offerings unsurpassed in Hawaii for the first two years of college work.

The first student body numbered 153, with representation from all the Hawaiian Islands, island races, and intermixtures: Hawaiian, Samoan, Chinese, Japanese, Filipino, and European. Freshmen were 115; sophomores, 13; and special students, 25. By divisions, 52 were in education and psychology, 36 in business administration and secretarial training, 13 in biological and physical science, 13 in home living, 12 in agriculture and industrial arts, 11 in language arts, 9 in art and music, and 7 in social science. Second quarter registration rose to 169.

A faculty of twenty, several of whom were formerly with Brigham Young University or its branches, but with some coming from such distant places as Tonga and Paris, and representing in their educational backgrounds thirty different colleges and universities, provided a broad offering of courses ranging from welding to Hebrew. The average faculty member had slightly more than eight years previous full-time professional teaching experience. Three held doctorate and fifteen master's degrees in their fields.

Classes this year were held in nine adequate temporary buildings. The permanent plant will comprise fourteen steel reinforced concrete buildings with asbestos tile roofing. They will house administration, auditorium,

(*Continued on page 580*)



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Church College in Hawaii

(*Continued from page 578*)

classrooms, laboratories, library, shops, farm operations, cafeteria, gymnasium, married couples' housing unit, and men's and women's dormitories. Initial student capacity of the plant will be from 700 to 1000.

The new buildings are being constructed by a missionary labor system under Superintendent Joseph E. Wilson of Los Angeles, California, which is amazing to non-LDS onlookers. Thirteen building experts of the

(*Concluded on page 582*)

Death is such a door . . .

Richard L. Evans

NOT LONG ago from the window of a waiting train we watched a young mother with two young daughters, all dressed in their best, eagerly, anxiously looking at the passengers alighting. And then there was a light in their eyes as there came into view the one they were waiting for—the young father, who completed the family circle: then running steps, and arms wide open, and arms tightly closed around one another, with everyone talking, and everyone looking lovingly at everyone as they walked to the waiting car. Father had come home. Mother and children were there. All were together again. If there is a picture in life sweeter than a sincerely loving family circle, we haven't seen it. Nor do we expect to see a happier picture this side of heaven. But just such scenes of wonderful reunion assuredly will be a most important part of the highest blessings of heaven, with loved ones watching, waiting, even as they do here, as we return from short periods of separation—even as this young family were looking for their returning father. God has not deceived us nor placed in us a false expectancy as concerning things that mean the most. Our Lord and Savior simply said, "I go to prepare a place for you, . . . that where I am, there ye may be also."[1] That was not merely a promise of remembrance, but of the reality of reunion. Scripture is filled with such assurance. Why should we quarrel with it—for there is a God in heaven who made us in his image, whose children we are, who has given us intelligence and truth, and life and love and loved ones, not to be done away in a moment, but to go on from here always and forever. This doesn't make parting easy. Parting from loved ones isn't ever altogether easy. But the parting called death is not final nor futile, for He who has given us life here, has also given us life hereafter. This we can count on, as we stand by the graves of loved ones laid away. Anne Morrow Lindbergh has given us this thoughtful sentence: "Who is not afraid of pure space—that breath-taking empty space of an open door? But despite fear, one goes through to the room beyond."[2] Death is also such a door—not a door that merely closes upon the past, but also a door we walk through to more light, to more living, to loved ones whose eyes will light at our coming, and we shall know that we are home again, as once we were.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, MAY 27, 1956

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[1]John 14:2-3.
[2]Anne Morrow Lindbergh, *Gift from the Sea.*



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Church College in Hawaii

(*Concluded from page* 580)

various needed trades are in Laie from the mainland on missions to complete the college. They are assisted by twenty-five to fifty island men also called as labor missionaries, who will learn trades as they build for their Church. Many of these are also enrolled in evening gospel study courses at the college.

The Industrial Education Shop was the first permanent building completed. Rapid progress is now being made on the administration and classroom buildings scheduled for completion next year. Construction of the other buildings is also proceeding simultaneously.

A bulging nascent year for the Church College of Hawaii contained, as well as studies, several baptisms of converted students, adoption of a student constitution, election of the first student officers, an entertaining play, tour appearances of the sixty voice college choir, publication of the student newspaper *Ke Alaka'i* (*The Leader*) and the yearbook *Na Hoa Pono* (*The Righteous Companions*), and selection of an Alma Mater song and school colors (Crimson, Gold, and Gray). Thrilling devotional assembly addresses by five General Authorities of the Church, Elders Harold B. Lee, Spencer W. Kimball, Delbert L. Stapley, Marion D. Hanks, and Thorpe B. Isaacson highlighted the year.

For the future, Elder Lee predicted that this college would be a beacon to Asia, an essential source of gospel light for its awakening multitudes. Edward L. Clissold, president of Oahu Stake, in a recent flag-raising ceremony on the permanent campus, averred that students will come to this college from the whole Pacific area, from the mainland, and from the far places of the earth seeking to share the gospel spirit of interracial brotherhood.

Thus the home of the tourist-renowned "Hukilau" in "old Laie bay," of spectacular Laniloa point, and of the glistening Hawaiian Temple will inspire multitudes as a joyous college community. Laie begins to fulfil the prayer of President David O. McKay at the groundbreaking "that this college, and the temple, and the town of Laie, may become a missionary factor, influencing not thousands, not tens of thousands, but millions of people who will come seeking to know what the town and its significance are."

The Hawaiian refuge of antiquity, Laie, where the harassed could by custom find safety from enemies, is becoming a haven of worship and learning for young Americans of many races, who but for its opportunities might be harried for life by those most ancient enemies of all men, spiritual and intellectual poverty.

Before This World, What?

(*Continued from page* 565)

Conditions in this new world would be different from anything we had ever known. We would have no remembrance of our former life. We would have to do many things by faith. We would be subject to temptation and evil, to pain and disease, to sorrow, sickness, and death. We would have to work to earn our bread.

In this new life, if we proved ourselves worthy, we would be encouraged and guided to live as God would have us live, but no one would be forced. The period of time in which we would go to the new world and the opportunities we would have would depend upon our worthiness as demonstrated by our actions in our spirit life, sometimes called our "first estate." Some would live but a few short minutes. Others would live many years. Because of their faithfulness some of the spirits would be chosen before they left the spirit world to be prophets and leaders.

A little Polynesian girl from a remote island in the Tuamotu Archipelago journeyed with her parents to the big island of Tahiti for the first time. A missionary on Tahiti who had known the family on their home island, wished to help introduce the little girl to the joys of civilization, so he treated her to her first ice cream cone. In eager anticipation, for she had long heard of this delicious food, she put the cone to her mouth, but just as quickly jerked it away.

"What is the matter," asked the missionary, "don't you like it?"

"*Ua vea vea!*" (Hot) the little girl replied. Having never experienced the sensation of cold before, she did not know what it was.

So it must have been before we came to this earth. To know the full meaning of joy, we must experience sorrow; to appreciate fully the joys of radiant good health and the blessings of a peaceful mind, we must know physical and mental pain; to become stronger morally we must overcome temptation; to grow more faithful we must exercise faith.

In this new life, if we kept the commandments which were given and were faithful in all things, we would experience joy that we had never known before. As all would make mistakes in the growing process, all would be given the same opportunity to repent. A Savior would be provided to atone for the sin of this world. Three kingdoms would be provided with many degrees of glory. Each of us would earn for himself the degree of glory to which he would rise. After our experiences were completed, if we were faithful we would return to the presence of our Heavenly Father and Jesus to live in happiness in a perfected state with a glorified body forever.

So God called a grand council meeting in heaven, where all of his spirit children were represented, and revealed his great plan. Lucifer, one of our brothers who was called Son of the Morning, volunteered to direct the activities in the new world, but he wanted to change the Father's plan. Through the use of force and taking away man's freedom he would cause all men to live according to the commandments and return them all to the presence of their Father. But he wanted, selfishly, the credit of the plan, and the honor he asked for himself.

This plan suggested by Lucifer is not unlike, in many respects, the system of government we know as communism. Under such a government most things are done by force. A man is told where he can work and where he can live; how much money he can make and how much of his crops he can use for himself. He does not have free agency. Under such a scheme all of the noble purposes of God for his children could not have been brought to pass. God, of course, rejected Lucifer's plan.

(*Continued on page* 584)



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Before This World, What?

(*Continued from page 582*)

But Jesus offered to go saying, "Father, thy will be done, and the glory be thine forever." He accepted in full and without question the plan of the Father and offered to go to the new world and be our Lord and our Savior. He knew this would mean being born as a baby, growing to manhood, teaching the gospel, showing man the way, voluntarily dying for the sins brought into the world by the first man, and being resurrected. He knew, too, that the responsibility of watching over this

(*Continued on page 586*)

Commencement—a season of decision

Richard L. Evans

Whenever we arrive anywhere, wherever we are is but a place from which to proceed to the next place. Those who have come to commencement have arrived at this realization—for life is a process, and not a finished product; and so is learning—or should be—all of which is somewhat summarized in this quoted sentence: "If you were graduated yesterday, and have learned nothing today, you will be uneducated tomorrow."[1] This may, in a sense, seem discouraging, but in reality it is what keeps our interest in life fresh and alive. Commencement is a season of decision—a season when those who have been pursuing a more or less required curriculum must now commit themselves to another course: what of employment—what further preparation to pursue—what of marriage—what of military service—what of many other matters? Facing such decisions isn't altogether easy. It never was. But neither is it a time for unwarranted worry—for others before have also faced uncertainties and decisions and have found their faith justified in the future. To you who come to commencement: Don't expect everything all at once. Be content with taking the first good, solid step you can see. You can't learn everything all at once; you can't be everything all at once; you can't acquire everything all at once. There is a certain seasoning and maturing process that must enter in. Let patience replace any disposition to panic; and in the process of arriving, resolve to enjoy what you have to do from day to day. Be friendly and forthright. Give honest value to every person who employs you. Resolve to take responsibility, to earn the right to be relied upon, to follow through. Don't be tempted by shoddy and questionable shortcuts. Work hard enough each day so that you can settle down to sleep with a sincere sense of satisfaction. Be grateful to loved ones, to those who have taught you, to all who have helped. Be grateful for everything that God has given, including life and work and truth and intelligence. It is a good life. God gave it to you to live to the best of your ability. May you be blessed with wisdom in decision, with persistence in preparation, with willingness in work, and with peace and high purpose. As you move on from commencement, God give you happiness in your hearts and faith to take the further steps for fullest preparation and performance. And as past years have unfolded for you, so may you trust for the future.

"The Spoken Word" *FROM TEMPLE SQUARE*
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, JUNE 3, 1956

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[1]Author unknown.

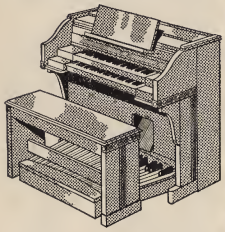


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Before This World, What?

(*Continued from page* 584)

new world and all the activities there would be his.

When God accepted the offer of Jesus and rejected the plan of Lucifer, Lucifer became very angry and rebelled against God. In his selfishness and greed and desire for power and honor, he won over to his side one third of the hosts of heaven.

A great struggle then took place

(*Continued on page* 588)

So Many Unessentials

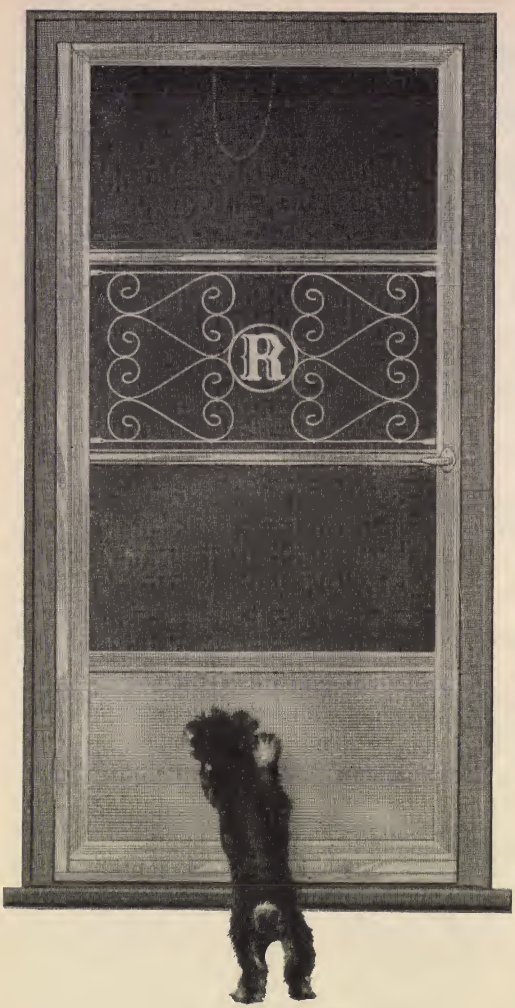
Richard L. Evans

OFTEN WE enter each season with new plans and new purposes—but time is so swift, and the months move by, and we look back and wonder how they could have gone so suddenly and soon. Only a little longer and this year will be half over. Only a little longer and the sun again will be receding to the south. Only a little longer and school will begin again. Only a little longer and again we shall be looking back on another summer season. Always there is less time left—a fact that we sometimes face with feelings of frustration because we are so busy—too busy sometimes to think enough about what we are busy about. Why are we so busy when we work fewer hours than those who have gone before? Why are we so busy when machines perform so many services? Are we busier than our grandparents who had fewer conveniences, fewer services—and fewer unessentials? Are we busier than those who processed all their winter food, than those who sewed and churned and milked and mended—than those who cut down trees and squared up logs, and planted and hoed and harvested with simple tools? Are we busier than pioneer and pilgrim parents, who, with all they did, yet seemingly found time for some of the real essentials? Could it be that we have somewhat enslaved ourselves with many unessentials? It seems sometimes we work so hard at leisure—so hard at entertaining ourselves—and load our lives with the impediment of paraphernalia. (The boy with the bent pin, the worm, and the willow pole has all but passed!) And we work so hard at social situations. As one eminent writer recently wrote: "The man who has made his mark is caught up in an eternal process. The social machine, so cunningly contrived, passes him from cylinder to cylinder, from roller to roller, . . . from dinner to dinner, and each day that passes, flattens him out a little more."[1] This doesn't mean that we would return to primitive times. The conveniences and services we have are a boundless blessing. But can we recapture some things we seem to have lost? Can we avoid letting unessentials enslave us? Can we resolve to seek somewhat to simplify, and to make a new appraisal of what we really consider essential, with a little more living, a little less of mere mechanics, a little less time on the treadmill, a little less of meaningless motions. God help us to use well and meaningfully the short and precious seasons—as the shortness of time moves into the endless events of eternity.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, JUNE 10, 1956

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[1]Andre Maurois, *Olympio: The Life of Victor Hugo.*



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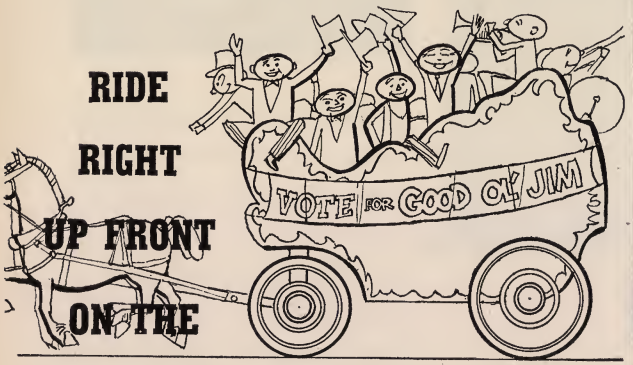
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Before This World, What?

(*Continued from page 586*)

between those who followed Lucifer, whom we know now as Satan, and those who remained faithful to God, led by Jesus. Because Satan and his followers had knowingly and openly rebelled against righteousness and tried to overthrow God himself, they cut themselves off from the glorious privilege of eternal progression and were cast out of heaven. God, knowing all things from the beginning, had worked into his great plan the idea of using Satan and his followers as tools to help bring about his righteous purposes.

What a glorious day it must have been when the spirits in heaven learned of the opportunity they were going to have to go to a new world and take up mortal bodies and have all of the experiences they had so long awaited! Job says that they were so happy that "the morning stars sang together, and all of the sons of God shouted for joy." (Job 38:7.)

Part of the great creations of God was the planet Earth. In this creation again, Jesus was the central figure and came along with Michael, who is called the great archangel, to this section of the universe, upon instructions of the Father, to form a world, which they did in six days or periods of time.

Just imagine the great power and knowledge it required to organize this world, as small a part of the creations of God as it is! After they had divided the light from the darkness, the land from the waters, brought forth grass and made the moon and the sun and the stars, they created the fish and the animals.

Then came the greatest creation of all, man and woman, made in the very likeness or image of God. How logical for the great and faithful archangel, Michael, who assisted in the creation of this world, to be chosen as the first man on the earth—Adam, the greatest of all pioneers, the earthly father of all men.

Genesis states that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."[6] Here then is the explanation for life and death in this world—the spirit combined with the earthly body. The spirit is eternal. It cannot die or be destroyed. It gives life

[6]Gen. 2:7.

to the mortal body which is made up of the elements of the earth. So long as the spirit is there, the body is active, but when the spirit leaves, the body is dead.

Here also, long before the foundations of the earth were laid, begins the story of Jesus the Christ, the Firstborn of the Father, the creator of the heavens and the earth, the Lord and Savior of this world.

(Next month: Jesus Christ, The God of the Old Testament)

The Handcarts of '56

(*Continued from page 570*)

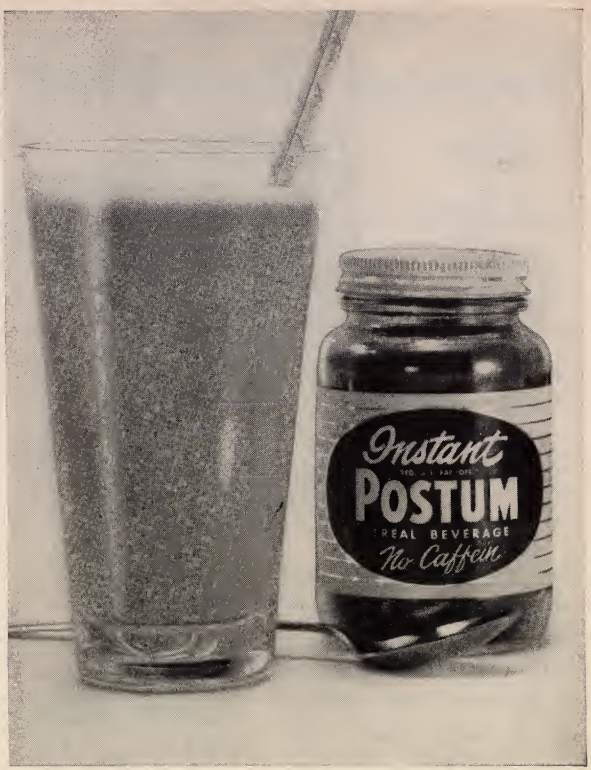
Company. It presented a pathetic spectacle. One who was there wrote later, "Shouts of joy rent the air; strong men wept till tears ran freely down their furrowed and sunburnt cheeks, and little children fairly danced around with gladness." But not all rejoiced. Already twenty had perished, of whom nineteen were men. Messengers carried word of the serious condition to teamsters in the rear, and others pushed on to the Martin Company. Several days still separated the victims from effective succor, and the death toll mounted higher. When at last relief trains penetrated the snow barrier, it was only to effect a partial rescue. Over two hundred dead remained to mark the scenes of tragedy.

When the survivors arrived in Salt Lake on the ninth and last of November, respectively, no pains were spared in Zion for their relief and comfort. News of the latter company's arrival came during the Sunday morning service. Brigham Young immediately dismissed the congregation with a classic declaration of the true principles of the Christian faith:

> When those persons arrive I do not want to see them put into houses by themselves. I want to have them distributed in this city among the families that have good, comfortable houses; and I wish the sisters now before me, and all who know how and can, to nurse and wait upon them, and prudently administer medicine and food to them. . . . The afternoon meeting will be omitted, for I wish the sisters to go home and prepare to give those who have just arrived a mouthful of something to eat and to wash them and nurse them up. . . . Prayer is good, but when (as on this occasion) baked potatoes and pudding and milk are needed, prayer will not supply their place. Give every duty its proper time and place.[4]

Then, setting an example for them all, the President issued instructions

(*Continued on following page*)



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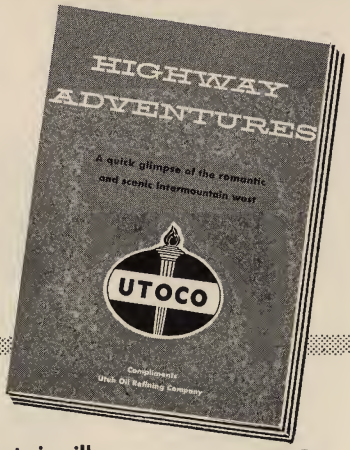
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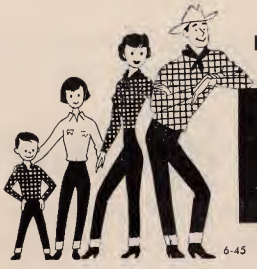
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The Handcarts of '56

(*Continued from preceding page*)

to the Presiding Bishop that any or all of the immigrants for whom accommodations were lacking should be sent to his own house.

He urged continually that emigration should commence early. He pointed the finger of responsibility toward the frontier agents when he stated in a letter dated October 31st, 1856: "This year's operations have eminently proved the feasibility and success of the hand-cart enterprise when the business is rightly managed and the companies leave the frontiers in anything like the proper season. Those companies that left Iowa City in the forepart of July arrived in good time and were in excellent condition and spirits."[5] Franklin D. Richards wrote defensively in November, "The President has graciously approved of our general operations in getting the Saints off by hand-carts, the most important objectionable feature being 'too late,' concerning which I experienced as great or greater care last February and March than we can now entertain for their welfare."[6]

Profiting by the experiences of the preceding year, particular care was taken to insure early departure of future emigrants from Europe. "It is our intention," announced the *Millennial Star*, "to have our through emigration hereafter embark from Liverpool in the month of February so as to be able to leave the Missouri River for the plains by the middle of May or the first of June, and arrive in Utah in August."[7]

Two small companies, totaling 567, crossed the plains in 1857, led by Israel Evans and Christian Christiansen. Because of the Utah War, Mormon migration in 1858 was limited to returning missionaries. A company of 235 followed George Rowley with their handcarts in 1859, and in 1860, 349 were piloted by Daniel Robinson and Oscar Stoddard. A total of 8000 Mormon converts migrated from Europe to America in the period from 1856 to 1860. Of these, 3008 walked the entire distance from Iowa City to Salt Lake Valley pushing or pulling their worldly possessions on handcarts.[8]

The handcart episode in the Latter-day Saint "gathering" program looms larger in its spiritual significance than in its temporal achievement. Although brief in duration and involving only three percent of a hundred

thousand emigrants from Europe, it typified the spirit of the gathering in its intensity. It was an expression of eagerness to escape "Babylon" to help build "the kingdom" in Zion. It represented a measure of willingness to sacrifice for "treasures in heaven." It was the answer of the "Lord's poor" to their living prophet's question, "Do you like this way of traveling? Do you think salvation costs too much? If so, it is not worth having."

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[5]*Deseret News,* VI: p. 382 and LDS Journal History, October 31, 1856.

[6]*Millennial Star,* XIX: 109.

[7]*Ibid.,* 249.

[8]Emigration MS in Church Historian's Office. Compiled from *Millennial Star.*

THE EMISSARY

By F. Burton Howard

THE YOUNG man walked down the city street
In a strange land, with his own now far away,
And his newness clashed with the echoing beat
Of ox-carts, and small brown feet. And they say
That he preached a better world to those who loved their own,
And he prayed, "Oh, God, I would my good be known."

And no one understood. . . .

The young man stopped in the pitted road,
His manner not shiny now, and gazed
On tattered roofs, and backs beneath their heavy load,
And vaguely sensed the meaning of eternal days.
And preached, "Come follow me that you might have rest,"
And prayed, "Oh, God, help me to do my best."

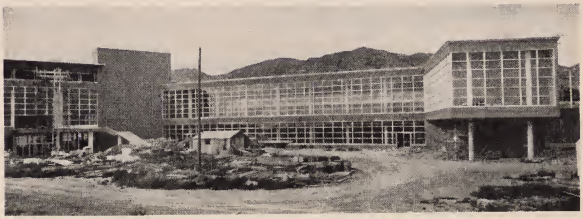
And few men understood. . . .

The young man trudged down the country lane,
No stranger now, still searching other paths to roam,
But somehow unashamed, a little older now he came.
And deep within his heart he sang, "This earth is home."
And he preached the brotherhood of man and peace and charity;
And prayed, "Oh, Lord, that I may be worthy of such as these, in some far eternity."

And lo, He understood.

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Melchizedek Priesthood—Its Appendages and Keys

Priesthood and Its Appendages

First—Priesthood Defined:

Priesthood is the power of God—the power by which the Eternal Father and his Only Begotten Son perform all their works in righteousness in heaven and on earth. It is the power by which God has accomplished his great works in the past, through which he operates at the present, and through which he will continue to accomplish his marvelous achievements in the future.

Priesthood is also "the power of God delegated to man to act in his stead here upon the earth." It is through the priesthood that all the ordinances of the gospel are performed and made binding. It is the authority by which the Church of Jesus Christ of Latter-day Saints was organized in this the last dispensation, and it is also the authority by which the Church through the various dispensations has functioned under the direction of the holy prophets.

Priesthood contains the sealing power of all of the gospel ordinances; thus all contracts, ordinances, and blessings which are sealed upon Church program. Other individuals through the priesthood and sanctified through the sealing power of the Holy Spirit of Promise.

The vitality and enduring strength and power of the Church of Jesus Christ of Latter-day Saints is resident in the Melchizedek Priesthood, or the divine authority derived from God. The Savior has endowed his Church with "the Holy Priesthood after the Order of the Son of God" through which every ordinance of the gospel performed on or in behalf of worthy individuals will endure eternally and be officially recognized, sanctioned, and sanctified by the Father and the Son.

Second—Appendages to the Priesthood:

According to the Prophet Joseph Smith, "All Priesthood is Melchizedek, but there are different portions or degrees of it."[1]

In his most recent book, *Doctrines of Salvation*, volume 3, President Joseph Fielding Smith asks the question, "How many priesthoods are there?" and then answers as follows:

> The answer is that there is *one priesthood*, but the Lord divided it into *two divisions* known as the *Melchizedek* and *Aaronic Priesthood*. We sometimes speak of the *Levitical Priesthood* which is a part of the *Aaronic Priesthood*.[2] The Aaronic Priesthood embraces the offices that have to do with the temporal matters of the Church, the crying of repentance and baptism for the remission of sins.[3]
>
> When the Lord says there are two priesthoods, he is speaking of divisions of the priesthood. The Prophet Joseph Smith has explained to us as recorded in the conference minutes, October 5, 1840: "Its [priesthood's] institution was prior to 'the foundation of this earth, or the morning stars sang together, or the Sons of God shouted for joy,' and is the highest and holiest priesthood, and is after the order of the Son of God, and all other priesthoods are only parts, ramifications, powers, and blessings belonging to the same, and are held, controlled, and directed by it."[4]

Since the Melchizedek Priesthood includes the Aaronic Priesthood, when a male member of the Church of Jesus Christ has had the Melchizedek Priesthood bestowed upon him and has been ordained to the office of an elder, a seventy, or a high priest, by virtue of that ordination he holds the Aaronic Priesthood also. Thus one holding the Melchizedek Priesthood, when duly authorized, has authority to officiate in the various functions of the Aaronic Priesthood.

In order that the program of the Church may be carried forward effectively and the kingdom of God built in righteousness, the Lord not only established two grand divisions in the priesthood but he also instituted offices in each of these divisions. The Melchizedek Priesthood holders receive appointments either as elders, seventies, or high priests; and the offices in the Aaronic Priesthood are deacons, teachers, and priests. Presidencies are set apart to preside over each of these offices and callings in the priesthood. Also, there are other offices in the priesthood such as apostles, patriarchs, and bishops. All of these offices and callings constitute various appointments in the priesthood and thereby are appendages thereto. To quote President Joseph Fielding Smith:

> . . . not only is the office of the bishop and elder an *appendage* to the priesthood, but so is every other office, for they all grow out of the priesthood. *The apostle, high priest, seventy, and every other office is an appendage to the priesthood.*
>
> The Lord has, himself, declared that all *authorities or offices in the Church are* appendages to the priesthood; that is to say, they are circumscribed by priesthood and grow out of it.[5]

Third—Receiving all the Priesthood with Restriction on Its Use:

When the Holy Melchizedek Priesthood is conferred upon a male member of the Church of Jesus Christ, he receives all of the priesthood, but he is not authorized officially to function in all the offices in the priesthood. It may be that he receives the office of elder, seventy, or high priest, and the office that he receives designates his calling and appointments. On this subject President Joseph Fielding Smith stated:

> When an elder is ordained, he receives the Melchizedek Priesthood and then the office of elder, seventy, or a high priest, as the case may be, and the office which he receives designates the nature of his duties.[6]

Keys of the Priesthood

First—Keys of Directing Priesthood Activities:

The Lord has established his Church and kingdom as a "house of order." To prevent any confusion, it is necessary that every act performed through the power of the priesthood should be done at the proper time and place as well as in the proper way and

[1] Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, p. 180.
[2] D & C 107:1-6.
[3] *Ibid.*, 20:46-59; 84:26-30; 107:20.
[4] Joseph Fielding Smith, *Doctrines of Salvation*, vol. 3, p. 103.
[5] *Ibid.*, pp. 105-106; D & C 84:29-30; 107:5, 14.
[6] Smith, *op. cit.*, p. 105.

after the proper order. Thus it is necessary that all Church functions performed by holders of the priesthood be directed along certain channels. The power of directing these laborers constitutes the keys to the priesthood; for example, a temple president carries forward his work along a certain channel because the right to do so has been delegated to him by the one holding the keys to all functions of the priesthood, namely, the President of the Church. The same fact holds true with mission presidencies, stake presidencies, quorum presidencies, bishoprics, and all other official laborers in God's vineyard. While these presidencies are given the keys and thereby are duly authorized to carry forward their particular assignments, they are not given at that particular time the keys of directing other phases of the Church program. Other individuals are given those keys.

"The Melchizedek Priesthood holds the right of presidency, and has power and authority over all offices in the church in all ages of the world, . . ."[7] Therefore, the highest office in the Melchizedek Priesthood, as well as in the Church of Jesus Christ of Latter-day Saints, is the office of the First Presidency, consisting of the President and his two Counselors. The members of the First Presidency of the Church, who also function as the Presidency of the High Priesthood, ". . . have a right to officiate in all the offices in the church,"[8] since they hold "the keys of all the spiritual blessings in the church—"[9] It is under their direction and authorization that all the appendages to the Melchizedek Priesthood operate.

Second—Keys of Sealing Power:

The keys of the Melchizedek Priesthood hold the sealing power for all the ordinances of the gospel of Jesus Christ. Except the ordinances be sealed upon the individual, they are not valid in the sight of God and are not binding in the world to come.

Third—Keys Held by Elijah:

The Old Testament record closes with Malachi's promise of the coming of Elijah. Of what significance to the world was Elijah's coming? The Prophet Joseph Smith answered that question clearly as follows:

> Elijah was the last prophet that held the keys of the priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of the priesthood, in order that all the ordinances may be attended to in righteousness. It is true that the Savior had authority and power to bestow this blessing; but the sons of Levi were too prejudiced. "And I will send Elijah the Prophet before the great and terrible day of the Lord," etc. Why send Elijah? *Because he holds the keys of the authority to administer in all the ordinances of the priesthood: and without the authority is given, the ordinances could not be administered in righteousness.*[10]

Fourth—Keys of Sealing Power Restored by Elijah:

According to President Joseph Fielding Smith, the special dispensation of the Prophet Elijah was the keys of sealing power. To quote:

> The Lord gave unto Elijah the *keys of presidency* in his time—the *keys of the kingdom, the keys of the sealing power;* and it is that sealing power which gave him the right and authority to officiate. And the Lord said unto him, "That which you bind on earth shall be bound in heaven." That is how great his power was, and in that day Elijah stood up and officiated for the people in the sealing power. . . .[11]
>
> Elijah restored to this Church, and, if they would receive it, to the world, the keys of the sealing power; and that sealing power puts the stamp of approval upon *every ordinance* that is done in this Church *and more particularly those that are performed in temples of the Lord.* . . .
>
> . . . Some members of the Church have been confused in thinking that Elijah came with keys of baptism for the dead or of salvation for the dead. Elijah's keys were *greater* than that. They were the keys of *sealing,* and those keys of sealing pertain to the living and embrace the dead who are willing to repent.[12]

Fifth—Keys Held by Presidents of the Church:

The following excellent discussion on keys of the priesthood and the President of the Church was given by President Joseph Fielding Smith:

> While the majority of the male members hold the priesthood and are called to officiate in a general way in the ordinances of the gospel, yet we, one and all, should realize that it is the power vested in the President of the Church by virtue of the keys he holds, which come from Elijah in particular and from the other prophets of old in general, which makes valid the authority which we possess. Without that central authority with its commanding keys and the privilege extended to the men holding the priesthood by this one person who presides, the act of those who are ordained to the priesthood could not be administered in righteousness.
>
> Peter, James, and John restored the Melchizedek Priesthood out of which all the officers come; but the ordinances of the gospel which are performed by virtue of that High Priesthood receive their *final sanction and approval by the virtue of the keys of authority.* In other words *they are bound in heaven as well as on earth by virtue of the sealing power.*[13]
>
> . . . The President of the Church holds the keys over all the Church. In him is concentrated the power of the priesthood. He holds all the keys of every nature, pertaining to the dispensation of the fulness of times. All the keys of former dispensations which have been revealed are vested in him.
>
> We are taught that a new and everlasting covenant of the gospel embraces the fulness of the gospel—every covenant, contract, bond, obligation, vow, authority—and the keys of this authority are held by the President of the Church, who is President of the High Priesthood, "and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred."[14]
>
> . . . The man who holds these keys by virtue of his right, that right which God himself has vested in him, has the right to delegate authority and to withdraw authority as he sees fit and receive inspiration so to do.
>
> *No man, I do not care who he is or how much priesthood he holds, has the right to officiate in any ordinance of this gospel for any soul contrary to the sanction and approval of the man who holds the keys of authority in the Church.* Now the Lord has told us that.
>
> . . . Remember there is only one man on the face of the earth who holds the sealing power of the priesthood, and he can delegate that power unto others that they may act, and that they may seal on earth, and it is valid, it is binding, *so long as he sanctions it;* if he withdraws it, no man can exercise that power.[15]

[7] D & C 107:8.
[8] *Ibid.*, 107:9.
[9] *Ibid.*, 107:18.
[10] Smith, *Doctrines of Salvation*, vol. 3, pp. 128-129.
[11] *Ibid.*, p. 127.
[12] *Ibid.*, pp. 129-130.
[13] *Ibid.*, p. 139.
[14] *Ibid.*, p. 135.
[15] *Ibid.*, pp. 135-136.



The Presiding

Gathering Fast Offerings

Deacons to Count First Meeting Each Month

We have some reason to believe that in many wards the procedure concerning the priesthood meeting for those gathering fast offerings on the first Sunday in each month is not being followed.

Your new handbook, pp. 83-84, gives specific instructions on this matter.

While those who gather fast offerings on fast-day morning during the priesthood hour are excused from attending the general priesthood meeting, they are not excused from attending the opening exercises of their own quorum meeting conducted by the quorum presidency before quorum members are sent out to gather fast offerings. If a boy does not attend his quorum meeting before gathering fast offerings, he is to be marked absent, and his absence will be counted against his award record in attendance at priesthood meeting.

Occasionally we hear the lament—"Our deacons (and sometimes, teachers) have only two quorum meetings a month." This cannot be the case if the program is followed. There will always be a quorum meeting on the fast-day morning before gathering fast offerings, and quorum meetings on the third and fourth Sundays. (Quarterly stake conference may occasionally interfere in some instances.)

The quorum meeting held before gathering fast offerings will be brief, consisting of invocation, calling the roll, and making assignments for the day, following which all quorum members are to be dismissed to gather fast offerings.

In many wards the quorum presidency call their members together thirty minutes earlier on fast-day morning to enable them to hold their brief quorum meeting, gather fast offerings, and return to the chapel and have their cards and funds checked before the beginning of Sunday School.

Quoting from the handbook, page 84, concerning the quorum meeting to be held on the fast-day morning,

"This is a quorum meeting and is to be included as such when computing Individual Aaronic Priesthood Award records."

Study Guide For Ward Teachers August 1956

Attendance at Sacrament Meeting an Essential Principle of the Gospel

Regular attendance at Sacrament meeting is an essential principle of the gospel of Jesus Christ, and no member of the Church (except those engaged in special Church assignments) can keep God's commandments fully if he does not abide by this principle.

A commandment was given to the Church in this dispensation which requires all members to attend Sacrament meeting. (D & C 59:8-21.)

An important part of the gospel in all dispensations has been the observance of Sabbath day laws, the Master having continuously admonished true worshipers to "Remember the sabbath day, to keep it holy." (Exodus 20:8.) In this dispensation, Church members have received the following commandment:

". . . the inhabitants of Zion shall also observe the Sabbath day to keep it holy." (D & C 68:29.)

Church leaders maintain that Sacrament meeting attendance constitutes a paramount requirement of Sabbath day observance. Consider the following purposes for attending these meetings:

First: A vital reason for attending Sacrament meeting is to render obedience to God's commandment. At the grand council in heaven, Jesus proclaimed that one of the principal purposes of mortality would be to see if God's children ". . . will do all things whatsoever the Lord their God shall command them." (Abraham 3:25.)

Second: Church members should attend Sacrament meeting each week to partake of the Sacrament and renew their covenant to keep God's commandments.

Third: Those who attend Sacrament meeting week after week are promised the companionship of the Spirit of the Lord to aid in keeping them ". . . unspotted from the world. . . ." (D & C 59:9.)

Fourth: Church members attend Sacrament meeting for the purpose of worshiping the Lord. The spirit of God is there to rejuvenate their spiritual lives.

Fifth: All Latter-day Saints should attend Sacrament meeting regularly in order to become better informed on Church doctrines, as we have been commanded. (See D & C 88:77-78.)

Sixth: Those who attend Sacrament meetings are kept informed on what is taking place in the Church.

Seventh: Sacrament meetings furnish an ideal opportunity for neighbors to become better acquainted, to foster fellowship, and to develop deeper love for each other, thereby establishing unity among the Saints.

Eighth: Once each month, Sacrament meeting is devoted to testimony bearing. Those who participate increase their testimonies and renew their determination to serve the Lord more diligently.

Since the attendance at Sacrament meeting is an essential principle of the gospel of Jesus Christ, the seekers for eternal life will take advantage of their opportunities to render obedience to this important commandment.

INTRODUCTION OF STUDY GUIDE FOR SEPTEMBER 1956

To Be Carnally Minded Is Death

What we think has such tremendous importance because it determines what we do and what we become. Carnal pertains to the flesh. It has to do with the physical nature of man. To be carnally minded, therefore, is to occupy the mind with material, worldly, or bodily things which perish. What we think in secret or otherwise will also come to pass.

References: (D & C 121:34; Alma 3:37; Romans 6:23; and Romans 7:14.)

Bishopric's Page

Prepared by Lee A. Palmer

Ward Teachers Represent the Bishop

"You teachers should try to put yourselves into a position, as we all should, where we can lead, not whip, those who are in transgression into a reformation of their ways.

"I am rather of the opinion that if we do not so live and so are not favored with a spiritual responsiveness which would enable us to know these things, and if we do not know them, because we fail to live as we should, the Lord certainly will not hold us guiltless.

"Furthermore, when we become teachers in the ward, there is a responsibility attached thereto. In a way, we represent the bishop. We are to find out what the bishop should know.

"I repeat, I do not feel that a ward teacher should be an inquisitor, but I do feel that he must have enough of the spirit of the Lord so that the family will voluntarily bring to him the things, the evils that are in the home, the troubles that are in the family, and he can then exercise his judgment, his discretion, the spirit of the Lord being with him to bring about a reformation." (President J. Reuben Clark, Jr., Ensign Stake Conference, Nov. 1, 1952.)

Watching Over the Church Is Teachers' Responsibility

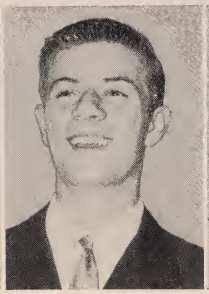
THE LORD'S mandate to ward teachers to "watch over the Church always" is one of the most exacting injunctions ever given to man. This command has both collective and individual implications. In a general sense, it means ward teachers are to defend the Church, support its leaders, and advocate its doctrines. Specifically, it is to maintain a parental interest in all those whom they teach: if members are ill, to attend them compassionately; if unemployed, to seek employment for them; if sorrowing, to comfort them; if in want, to share with them; if in danger, to give warning and protect them; if in need of repentance, to teach them kindly the advantages of the better way of life; if discouraged, to give them new hope.

There is nothing temporary or fleeting about this responsibility. The dutiful teacher should stand ready constantly to protect his flock against invasion of evil forces. He should demonstrate in a practical way the value of genuine friendship. Through continued and understanding interest, he builds confidence. Like the shepherd he stands at vantage point, faithfully surveying his flock and ministering according to their needs. Teaching to him is more than telling what to do and what not to do. He reasons why it should be done, and then teaches how it should be done.

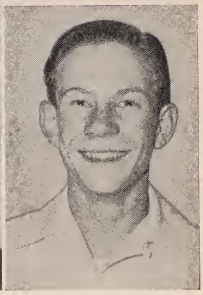
PERFECT ATTENDANCE RECORDS



David Larson
Seven Years



Earl Ashby
Five Years



Claude Ashby
Three Years

David Larson, Richfield Third Ward, Sevier (Utah) Stake, comes up with one of those rare attendance records—100 percent attendance at all priesthood and Sacrament meetings, Sunday School, and YMMIA during the seven years he served in the Aaronic Priesthood.

Earl and Claude Ashby, Morgan Ward, Morgan (Utah) Stake, and brothers, are competing with each other for the distinction of having a perfect attendance record for the longest period while they are in the Aaronic Priesthood. Both have 100 percent records since they were ordained deacons.

Cottage Meetings Helpful for Senior Members

THE COTTAGE meeting is a very effective medium for activating senior members of the Aaronic Priesthood. In wards where such meetings are held regularly, good results are being reported.

The cottage meeting tends to develop a fraternal spirit among those who attend. Because their interests and problems are similar, strong and lasting friendships are developed. This tends to give each individual the strength of the group in helping him accomplish the necessary steps to advancement in the priesthood.

It is sometimes difficult to teach certain principles of the gospel to an individual without embarrassing or antagonizing him. The cottage meeting is the opportunity for the indirect or impersonal approach. It gives each one the chance to "save face" and still know what the Lord expects of him.

Public expression and participation is important to spiritual growth. The cottage meeting lends itself for such opportunity, not only for senior members, but also for the members of their families.

The psychological drives of group participation are powerful forces for good. Senior members develop competitive attitudes that urge them to determined efforts. One says to himself, "If John can do it, I can," or "He is not going to get ahead of me in this program." Groups frequently qualify and advance in the priesthood together because of group cooperative support and the friendly competitive spirit that develops in cottage meetings.

Many men are inactive because of fears and inhibitions. They have a fear of the formality of meetings, of people, or of being called upon to speak or pray publicly. The cottage meeting helps them to overcome these fears.

Senior members and their families enjoy well-planned cottage meetings. It takes little or no motivation to get them to attend regularly once they have enjoyed the spirit of such meetings.

Today's Family

ALLIE HOWE
Editor

EDITOR'S NOTE: The use of these significant suggestions will help incorporate the food storage plan into everyday menu planning. Consequently the food storage rotation system may be followed and storage waste avoided. The suggestions in this article will help make any home food storage program more practical and effective.

Practical Use of Food Storage Items

by Joan Barber
ASSISTANT PROFESSOR, FOODS & NUTRITION
UTAH STATE AGRICULTURE COLLEGE

(Fourth in a series of articles on the family food storage program.)



—H. Armstrong Roberts Photo

Wheat is a versatile and practical food for storage. It may be used as a cereal or milled into flour and is highly nutritional.

WHEAT MAY BE USED as a cereal in the form of the whole kernel or cracked wheat or it can be milled into flour. To cook the whole wheat kernel, use two cups of water and one teaspoon salt to each cup of the clean wheat. In the top section of a double boiler bring to a boil and boil five minutes over direct heat, then cover and cook over boiling water four to five hours or until soft. Soaking overnight will shorten the cooking time.

Cracked wheat cooks in a shorter time than the whole kernel and absorbs more water. Use four cups of water and one teaspoon salt to each cup of cracked wheat. Follow the same directions as for the whole kernel. It will take about one hour in a double boiler or the time can be shortened by cooking over direct heat.

Yeast bread made with ⅓ to ½ whole wheat flour will have a finer texture and larger volume than the use of all whole wheat flour. Be sure to keep bread dough containing whole wheat flour as soft as can be handled, even if slightly sticky; work less flour into it than an all white flour dough. The dough will rise faster and have a better texture in the finished loaf. Bread made with 100 percent whole wheat flour may crumble unless the dough is kept very soft. Whole wheat flour dough should not be allowed to get too light or the finished bread will be coarse and crumbly.

Newer processes of milling whole wheat are producing a finer bran which can be used without admixture of white flour to yield a loaf of fairly good quality; it may not be possible to obtain this in every locality.

Whole wheat flour, because of its higher protein content, retains more moisture in baking than white flour. For this reason, it is desirable to use in quick bread products, and its nutty flavor blends well with fruits and nuts. Use your favorite recipe for date-nut, orange-prune, or other loaf quick-breads, replacing half the flour

with whole wheat flour (or more if desired). Increase the total liquid by ¼ for each cup of whole wheat flour that is used in place of white flour. Allow the batter to stand in the loaf pans 10 to 20 minutes before baking if there is time. This will make the loaf a little lighter in texture.

In muffins and biscuits, replace half the white flour with whole wheat flour if you choose and substitute 1 or 2 tablespoons of molasses for each tablespoon of sugar in the muffins for a different taste appeal.

Cracked wheat may be used in yeast or quick breads in varying proportions with white or whole wheat flour. Bakers suggest soaking in twice its volume of water for 24 hours before using. Wheat germ may be substituted for 1/5 to 1/3 of the flour, but it exerts a deleterious effect on the baking quality of flour. Use wheat germ with flour of relatively strong protein, such as bread flour.

It is not necessary to grind your own whole wheat into flour and use it freshly ground. It can be bought from commercial milling companies and stored in the cloth bags in which it is obtained. If whole wheat and white flour is stored in a cool, dry place it will keep for over a year with negligible vitamin destruction. Storage in a cool place is important to prevent the fat in whole wheat flour from turning rancid.

Most commercially milled flour is treated with maturing and bleaching agents, which are not in any way poisonous, to improve the baking quality. If you purchase whole wheat flour which has had no maturing treatment or if you grind your own, the baking quality of the flour will improve if it is stored awhile prior to use. The flour will go through a natural maturing process.

Enriched flour is white flour to which iron and three of the B-vitamins have been added, making it comparable to whole wheat in these four nutrients. The nutritional quality of the proteins of whole wheat flour is somewhat superior to that of white flour, but the difference is sometimes reduced by the decreased digestibility of the protein due to the high fiber content of the whole grain. Some people find extensive use of whole grain products irritating to the digestive tract because of the bran content. Both enriched white flour and whole wheat flour are good foods.

(*Continued on following page*)



Pour on **LUMBERJACK** *for Richer Maple Flavor*

BLUEBERRY PANCAKES

1½ cups sifted flour	2 eggs, separated
2½ teaspoons baking powder	1 cup milk
3 tablespoons sugar	3 tablespoons melted shortening
¾ teaspoon salt	1 cup blueberries

Sift dry ingredients together. Add milk and shortening to beaten egg yokes. Add this mixture to dry ingredients. Mix until smooth. Stir in blueberries; then fold in stiffly beaten egg whites. Makes about 15 4-inch pancakes to serve with flavorful Lumberjack Syrup.

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Practical Use of Food Storage Items

(*Continued from preceding page*)

It seems a good practice to include both in the diet and not one to the complete exclusion of the other.

DRY BEANS, PEAS, LENTILS

Beans and whole peas should be soaked before cooking to take up part of the water lost in drying. To save vitamins and minerals, use the soaking water for cooking. Split peas and lentils may be cooked without soaking.

Before cooking, soak whole dry peas overnight or a quick and effective way to soak them is to boil them for 2 minutes, remove from the heat and soak, covered, for one hour. It requires 2½ to 3 cups of water for each cup of dried legumes.

After soaking by either method, add 1 teaspoon salt to each cup of the original dried beans or peas, cover, and boil gently until done. It will usually take 1 to 2 hours, depending upon the variety of pea or bean. Dried peas and beans that require a long time to cook can be cooked quickly in a pressure cooker.

The yield of cooked beans or peas will be 2 to 3 times the original volume.

Beans and peas are an excellent source of calories and contain minerals and vitamins. They also contribute protein. It is wise, however, to use them in combination with another protein food such as meat or cheese in order to make the protein quality more nutritionally adequate.

Recipes and additional information on the use of dry beans and peas, and white and whole wheat flour are contained in the following bulletins and leaflets which can be obtained upon request by writing to the office in your county of the Utah State Agricultural College Extension Service:

1. Utah State Agricultural College Extension Service Bulletin No. 201, "Enjoy Yeast Breads both Plain and Fancy." (Recipes especially adapted for use in Utah.)
2. U. S. Department of Agriculture Leaflet No. 326, "Dry Beans, Peas, Lentils—Modern Cookery."

NONFAT DRY MILK

Nonfat dry milk may be used for drinking or for cooking and baking. To reliquefy, sprinkle 1 cup of powder to each 4 cups of water on top of the water and beat with a rotary beater until free of lumps; or shake the water and powder together in a tightly closed jar. You can speed the mixing by having the water warm (not hot). Stir the powder before measuring and pile lightly into the cup.

Instant nonfat dry milk crystals have been recently developed which are more easily soluble than the powder. Reliquefy by stirring into water—ice water if desired. The instant form requires a larger proportion of dry milk to water than the powdered form. Follow package directions.

Reliquefied nonfat dry milk should be stored in the refrigerator and kept clean and covered just like any other fluid milk.

In cakes, quick breads, and yeast breads, nonfat dry milk powder can be sifted with the other dry ingredients. Then use water for the required amount of liquid. For gravy, white sauce, and cream soups, stir the powder into the flour or blend in the milk powder after heating the fat and flour together. For puddings, mix the powder with the cornstarch and sugar. Nonfat dry milk can, of course, be reliquefied first and used as any other fluid milk in recipes. It is recommended that the instant form be reliquefied before use in cooking and baking.

To get more milk into meals, add a little extra milk powder to milk for drinking or increase the amount used in cooking. Twice as much milk powder, with no increase in liquid, can be used with excellent results in most products. In white sauce the flour should be reduced or the sauce will be too thick.

The use of nonfat milk powder in yeast doughs gives a product of softer texture, better flavor, and higher moisture content than bread and rolls containing no milk; the bread will be browner. Milk is an excellent nutritional supplement to both white and whole wheat flour, especially for growth. One-fourth to ½ cup powder to each 4 cups of sifted flour can be used. Higher levels of milk powder may cause the dough to become sticky during rising, the baked product to get too brown and have a lower volume.

Keep containers of nonfat dry milk tightly covered as it will take up moisture and become lumpy if exposed too long to air. The instant

form, however, does not cake or harden.

Reconstituted nonfat dry milk has the nutritional value of whole milk except for the fat and vitamin A value of the cream portion of whole milk.

Obtain from your closest U. S. Department of Agriculture office a copy of their leaflet No. 275, "How To Use Whole and Nonfat Dry Milk."

DRIED EGGS

Dried eggs should be used only in recipes that require cooking, not in egg-milk drinks, mayonnaise, etc. In most recipes it is best to reconstitute the dried egg before using. When making quick breads and cookies, however, the dried egg may be sifted in with the other dry ingredients. Then add the water needed to reconstitute the dried egg with the other liquids in the recipe. For custard, the dried egg can be sifted with the sugar before reconstituting with water.

Two tablespoons of firmly packed dried egg powder with 2½ tablespoons of water equals one medium-size whole egg; one standard measuring cup of firmly packed dried egg powder with 1¼ cups of water equals 8 medium-size eggs. To reconstitute dried egg, place the required quantity of cool or lukewarm water in a deep bowl. Sprinkle the dried egg over the surface. Blend until smooth with a fork or rotary beater. Do not prepare more egg than can be used within the day.

High quality dried eggs will give comparable results to fresh eggs in cooking and baking; in egg-foam cakes such as sponge cake, however, it is better to use fresh eggs for more reliable results.

Obtain dried egg powder made from high quality eggs, keep it covered tightly, cold and dry. Exposure to moisture causes it to become lumpy and to develop a strong flavor. If not kept cold, it will lose its solubility and thickening power, and the flavor will become objectionable.

RICE

Rice may be boiled over direct heat, steamed in a double boiler, or used in a variety of soups, casserole dishes, and desserts. Clean packaged rice need not be washed before cooking. Use 1 teaspoon salt to the cup of uncooked rice for seasoning.

Only as much water as will be ab-

(*Concluded on following page*)



Sprinkle a little dry Faultless Starch (1 tbsp.) in baby's bath, and see how it helps soften the water . . . how it gives baby's tender skin a smooth, soothing beauty treatment . . . a fresher smell! Makes baby feel more comfortable . . . helps keep him happy all day long! Baby likes it—you will, too!



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Hotel Utah Max Carpenter, Manager

Practical Use of Food Storage Items

(*Concluded from preceding page*)

sorbed in cooking should be used. Discarding cooking water results in vitamin losses. To boil rice, use about 2½ to 3 cups of water to each cup of rice. Sprinkle the rice into the boiling salted water so that the boiling is not stopped. Cover loosely and boil gently until tender—about 20 to 25 minutes. If sticky, pour hot water through the rice and drain. Some precooked rice on the market requires only the addition of boiling water, bringing back to a boil, and allowing to stand closely covered off the heat until the rice swells.

If cooked in a double boiler, use about 2 cups of water to each cup of rice. Bring the rice, salt, and water to a boil over direct heat, cover and cook over boiling water about 50 minutes or until tender. Rice is delicious cooked in milk. Bring the rice, salt and milk to a boil over direct heat and boil 5 minutes. Cover and cook over boiling water until tender. A little white or brown sugar may be added if desired. If allowed to cook until the rice kernels lose their shape and become creamy, ½ cup of rice may absorb as much as 5 cups of milk. Creamy rice can be used as a breakfast cereal or as a dessert with flavorings, fruits, or chopped nuts.

White rice has been polished and has had both the husk and bran layers removed and with them, most of the vitamins. A *converted* rice is now on the market which is a polished rice treated to improve its vitamin and mineral content. Brown rice is the whole grain minus the husk. It requires about twice as long to cook as white rice. Soaking an hour prior to cooking will shorten the cooking time.

The most suitable use for rice depends to some extent on the variety. For maximum swelling of the kernel, use short grain rice; it will make a softer, more creamy product for desserts and creamy rice. Long grain rice is less sticky and retains its shape better; it is perhaps more suitable for use as a potato substitute.

One cup of rice will yield 3 to 4 cups of cooked product.

Be Honest with Yourself

Healthy, Happy, Lucky You!

Lucky is the youth who has learned that health, success, and happiness come with clean living. Lucky is the youth who has learned that some things should not be touched or tampered with—that some things should be left alone.

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Health and happiness and success are what our Father in heaven wants for us. And that is why he has given us commandments to keep—and not for any other reason.

Health and happiness and success are what our parents want for us. And that is why they give us counsel and commandments—and not for any other reason.

We have one mind and one memory—and it deserves to be clear and clean.

We have one earthly body which must last for a lifetime. Our Maker planned it that way. He knows what will give us health and happiness and success and peace inside ourselves. That is why he has told us how to live; that is why he has told us to leave some things alone.

Lucky you, you don't have to learn everything the hard way. Lucky you, you can learn early from those who love you. Lucky you, you don't have to pay a painful price for learning how to live—you don't have to learn too late.

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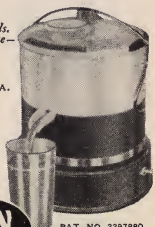


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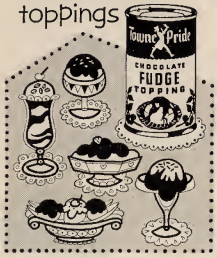
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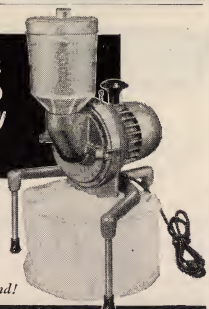
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There Were Jaredites

(*Continued from page* 567)

stone episode is found in the Gilgamesh epic?" Blank asked with surprise.

"No, no! At least not directly. I distinctly remember that there were Greek, Sanskrit, and Syrian versions of the story as well as Babylonian." Dr. Schwulst frowned in concentration, not a little annoyed that his vaunted memory should have betrayed him if only for the moment. Then turning with a gesture of impatience to his friends: "If you gentlemen will give me just a few hours, I am sure I can run this thing down."

"Oh, don't bother," F. said, but it was the wrong thing to say.

"What do you mean 'Don't bother!' A thing like this is not to be lightly brushed aside. The story of stones that shine is too strange and rare a thing to let go unexamined. What are we doing here if we are not curious about such things—helping lazy young people to get bread-and-butter degrees maybe? So now I am going to bother myself about this little matter, and if you men care to come back tomorrow perhaps I will have some information for you."

(*To be continued*)

BIBLIOGRAPHY

[39]The quotations in the list when not otherwise designated are all from Hilprecht, *op. cit.*, pp. 52-55.

[40]Contenau, *Le Deluge*, pp. 84 ff.

The Family's Night Home

(*Continued from page* 563)

"I know," Mama shook her head, "she collects things like a dark corner. But be patient; there'll be day of reckoning, and she'll be taught a lesson. The Lord doesn't permit joy in ill-gotten gains for long."

I smiled smugly. "Well, I have 'em, and I'm going to keep 'em," I told myself. "Unless—unless Yolanda might go up and sneak them back while I wasn't around." I resolved to go upstairs immediately and put them safely in my pocket.

I opened the door and stepped into the kitchen.

"Have you fed the lambs?" Mama asked, knowing I was there without even turning her head.

"No, but I will, just as soon as I go upstairs a minute." I hurried past and up to my room. Taking the sachet and perfume and earrings, I wrapped them carefully in the blue lace handkerchief. Then with a triumphant smile I tucked them into my pocket and slid down the bannister.

They were still discussing me. "I ought to take those things away from her," Yolanda said threateningly.

I clomped in, pretending not to hear. "Kin I take some sugar lumps to the lambs?" I wheedled, as though I didn't plan to eat some myself.

"I suppose so," Mama reached into the sugar jar, "but don't eat more than one yourself."

The twin lambs teetered on their wobbly legs like novices on stilts, fairly shivering with eagerness as I approached with their bottles. The ground was still muddy from the rain, and I nearly skated off the rail as I climbed over.

"Here Bumpkin and Pumpkin," I laughed as they clamored anxiously. "I brought you a sugar lump." I reached in my pocket to pull them out, but to my dismay a corner of the lace handkerchief caught in my closed fist, and out it came, too, spilling its contents into the mud.

The perfume bottle struck a rock and spattered its enticing fragrance over the lambs, and before I could collect my wits to snatch the other bobbles, Bumpkin and Pumpkin had pranced them into the ooze.

Gone! My whole fortune wiped out in a single moment! All, that is, save the blue lace handkerchief! Having lost faith in my pocket, I held that in my teeth as I finished feeding the lambs.

I knew I hadn't better go to the house with mud all over me, so I stopped to wash at the pump. I hung the handkerchief carefully on the hitching post so it wouldn't get splashed, solicitous as a hen with only one chick.

Up until now I hadn't considered the Lord and his day of reckoning in this misfortune, but as I bent over the pump there was a whistling sound, and I looked up to see a whirlwind dipping and swaying over the ground.

I watched fascinated as it picked

its way warily, as though avoiding obstructions in its hurry to be gone. Suddenly, with malintent, it pounced viciously back, snatched the hitching post from my side, snapped it like a toothpick, then disdainfully dropped it and darted away, carrying in its violent middle my blue lace handkerchief!

I stood agape, then looked heavenward, vowing to be a changed person from that moment on, taking no joy in any ill-gotten gains. (After all, I had none to take joy in!)

When Papa came back, Val Bereau was still with him. "Looks like Mr. Bereau is going to spend another day in the country," said Papa, grinning like a "Chessy Cat." "Funny thing! They had that bridge all propped up and ready to fasten, but while we were there a whirlwind came along and took the whole kit and kaboodle right off the props. It won't be up again until tomorrow afternoon, at least."

Papa slapped Val jovially on the back and led him off to the parlor.

Mama wiped the dishpan and hung it under the sink. "You know, I don't believe that young man's a slicker after all," she declared. "Why, he's taken to Papa like a fish to water, and did you notice, he has a button off his shirt. What he needs is a good wife like you to look after him."

"Mother, please!" Yolanda looked wildly at me, "if you dare to mention a word of this to him, I'll—"

(*Continued on following page*)

PRAIRIE RANCH

By Georgia Moore Eberling

THE SMALL house stands surrounded by a sea
Of tossing grass, a gold sun beaming down
Has painted it an autumn shade of brown;
It is a mote in that infinity.
But over it the cooling breezes pass
And sway the banners of a cottonwood
That for uncounted years has bravely stood,
A lighthouse in that sea of tumbling grass.
Here is some tasseled corn, a patch of wheat,
And mauve alfalfa lures the butterfly.
White cloud-ships sail across a turquoise sky;
The wild flowers bloom all summer, meadow-sweet.
Contentment tarries here, and brooding peace
Unfolds white wings as soft as winter's fleece.



All these features combined

- **double-Snap signal**

it Snaps down —loudly. You can hear and see a safe vacuum has been reached.

it Snaps up there goes the vacuum. Better check for a gully on the jar rim—or a food fragment. Save the food by re-canning.

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- **No-Stick Packing.** Lids slide out ready to use because of back-to-back packing.



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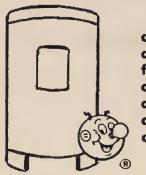
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The Family's Night Home

(*Continued from preceding page*)

I cut her short. "Please! I'm far too grown up to resort to such childish and petty (I'd learned that word in school) behavior!"

Mama looked at Yolanda, and Yolanda stared at Mama. I'd never seen such astounded expressions since the time Papa fed hot peppers to the pigs.

As to fathers...

Richard L. Evans

Life gives us many memories—of home, of mothers, of fathers, and family. And as to fathers, we should like to turn today to some passing pictures and impressions: First of all, fathers commit themselves to rearing and providing for a family, to providing a home and taking on obligations which, however wonderful, require an immeasurable amount of faith and an immeasurable amount of work. They commit themselves also to passing on a good name, a clean and honorable heritage. Such are but a few of the commitments of faithful and honorable fathers. And now as to some memorable and hallowed moments: the circling of a baby's hand around a father's finger; a child's hand tightly held while walking with father; the adoring, trusting love of a young daughter for a fond and worthy father; the confidence and companionship of a growing lad talking and working with father. It is wonderful when fathers and sons talk and work together and share close confidences—and when fathers nurture sons until their shoulders are broad and strong, until their minds are clear and capable, and then, when sons begin to take a little of the load from fathers. It is a mellowing and unforgettable moment when a father sees his son as tall as he is, and taller, and sees in his son himself, his mannerisms, his ways, his words—in truth, to see himself, but with a wondrous intermixture of a wonderful mother. (And it is a blessed and hallowed moment when the mothers-to-be of men accept in honorable marriage clean and honored companions as fathers for their sons to follow. And for both, there must be but a single standard of honor, of faithfulness, and of personal purity—for the commandments of God apply to mothers and fathers equally and always.) Another hallowed impression and picture: The gray and hallowed head of a father who has weathered life in faith and faithfulness—and who has held his children's children in his encircling arms. Yes, father is a wonderful word, made so by the love of father for his family, by fathers who work and provide and pray and persist in understanding patience; made so by the Father of us all in his relationship to each of us; by the prayer that lingers on the lips of children—"Our Father which art in heaven, Hallowed be thy name"[1]; made so by the Father's love of his Beloved Son, and the Son's for the Father who sent him. It is a sobering thought for fathers to hear sons say, as he did: All I do, I have seen my father do[2]—for the influence and imprint of the fathers is upon the children—always and forever.

"The Spoken Word" *FROM TEMPLE SQUARE PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, JUNE 17, 1956*

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[1]Matthew 6:9.
[2]See John 5:19.

I turned and left with my injured pride protruding noticeably.

You know, with all these changes of attitude in the family, you'd have thought Yolanda would have been as happy as a lark. Papa liked Val Bereau; Mama approved of Val Bereau; and I had grown wiser overnight. But in spite of these miraculous occurrences, her expression only grew more miserable.

The next day blossomed dewey as a flower and promised untold glories. Yolanda drooped like last week's blossom and took Mama aside for a conference before we left for Church.

"Mother," she pleaded, "since Mr. Bereau is going to be here for dinner, will you please not ask Uncle Chris over, just for once? Things are bad enough all ready."

"Why what do you mean?" asked Mama. "I thought everything was going just fine."

"Please, just do me this one favor."

"All right." Mama's sigh hinted of why mothers go gray, "I'll tell Willie not to mention dinner to Uncle Chris today."

Yolanda compressed her lips. "Speaking of Willie, make him keep his elbows off the table and quit gulping his food, and the rest of you, don't gush."

"Yes," Mama said, and I could swear I heard her add, "Your Majesty," under her breath.

Sunday School came off with only a few minor calamities. Willie sat on Val's hat, and Papa sat on Joey's gum. It, thank goodness, happened to be parked on the seat at the time and not in Joey's mouth, or the calamity would have been a catastrophe!

Mama and Yolanda set to fixing dinner as soon as we got home, and

(*Concluded on following page*)

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By Thelma Ireland

THE DESERT wears an apron of
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AT YOUR GROCERS

The Family's Night Home

(*Concluded from preceding page*)

in a short while the smell of fried chicken teased about the house.

To this delightful state of anticipated ecstasy, the knock upon the door was like the snapping of a hypnotist's fingers.

Willie plummeted toward the door with his trailing star, Joey, close behind.

"Ha, it's Uncle Chris!" bellowed Willie.

"Ha, you isn't 'posta come!" chortled Joey.

"Boys, that's enough." Papa flew to the line of defense. "Hello, Uncle Chris," he shouted, "we weren't expecting you."

"Vat's dat you say?" queried Uncle Chris, his Swedish accent dripping from every word.

"I say we weren't expecting you."

"Oh, you vere expecting me," Uncle Chris nodded understandingly. "I tot Villie must yust forgot to invite me. Iss good I came anyvay den, ya?"

Papa turned hopelessly and led Uncle Chris over to Val, who stood to meet the old man.

"Uncle Chris, this is Mr. Val Bereau."

"Vat's dat you say, Mr. Whveelbarrow?"

"Val Bereau."

"Dat's vat I tot you say, Whveelbarrow."

Yolanda appeared in the doorway. "Come to dinner," she announced, then at the sight of Uncle Chris she nearly lost her composure. "Oh, no!" she gasped, and her voice sounded kind of tight and achy.

I felt a thrilling pulse of maturity as I decided not to tell Uncle Chris he wasn't wanted and not to ask anything from anybody for not doing so.

Mama set a platter of chicken in the middle of the table. It was still whispering, so fresh was it from the hot fat.

Papa said grace, and then the action began.

Uncle Chris took a few relishing bites of food, then chuckled to himself, "Whveelbarrow, vat a name, Whveelbarrow." He waggled his head at Yolanda and Val, who were seated across the table. "Dot's qvite a pair of names you have dere—a Whveelbarrow and a Toole. A whveelbarrow iss a tool, but a tool iss not a whveelbarrow, ya? Vat you say about dat, young fella?" He winked at Val, and his wizened old face crinkled knowingly.

Val caught his cue. "Well," he smiled, "I guess I'll have to see what I can do about turning a Toole into a Wheelbarrow." Then realizing he had stated his intentions without talking it over with the other parties involved first, he turned, a bit flustered. "That is, I was just supposing—"

Uncle Chris butted in. "You say you vas chust proposing, eh?"

There was an awkward silence. Uncle Chris peered at Yolanda impatiently. "Vell, speak up girl and say yes before all da vittles gets cold!"

Yolanda stood up, white and shaken. "I think you're all just horrible!" she gasped. "The way you're all pushing me at him, and the kids, and what's more Val Bereau, you don't have to propose to me at all, and anyway, I wouldn't have you now for anything!" She burst into tears and fled out the back door.

Val looked as if his food had turned into hot lead. "Excuse me, please," he said, and pushing away from the table, he hurried outside after her.

The boys pushed back their chairs, "Kin we go out? We're full," they chirped together.

"Sit down," roared Papa.

Uncle Chris settled back to his dinner with evident satisfaction.

It was a long time before they returned, nearly dark, and when they came in Val's tie was tattlingly askew, and Yolanda wore a pretty blush.

Val had a talk with Papa in the parlor. While they were talking, the phone rang, telling us that the bridge was now repaired. Val said his thanks for our hospitality and his apologies for any inconveniences, and made his departure.

That night in bed, when all was dark, Yolanda called to me across the room.

"Are you asleep?"

"No."

"I just wanted to thank you."

"What for?"

"For the perfume."

"Huh?"

"The pink perfume, silly. When Val followed me outside and found me by the lamb pen, he said he didn't ask me to marry him because anybody pushed him; he'd been thinking of it for a long time, he said, and he asked me because he wanted to. And then he said he was sure I didn't mean it when I said I wouldn't have him because I was wearing his special perfume, and I must love him to do that.

"And, when I thought about it, I could smell that pink perfume all around us, and since you've had it for months I decided you must have put some on my dress today. That's the only way it could have got there. And after that—well, anyway, I made up my mind right then to be sure and thank you. Somehow you've been awfully different lately, kind of nice. Anyway, thanks."

The lamb pen! I clapped my hand to my mouth. Pumpkin and Bumpkin must still reek from yesterday's perfume shower, but if I confessed she'd never confide in me again, and I did so long to be grown-up pals with her now I'd made the break.

"You're welcome," I whispered, deciding not to tell. It was rather pleasant to be wearing the heroine's shoes for a change instead of the villain's.

"Since he's going to be in the family now, I've invited him to all our family Fridays."

"Yeh," I retorted, "he'll probably know more about chickens than any other young fella in the country."

We both giggled.

"Goodnight."

Loyalty

(*Continued from page 562*)

BRETHREN and sisters, I said in the beginning that man is a dual being, a physical and spiritual entity, but his spiritual side is the all important part. That is why you have your MIA theme given to you here. How impressively it was given! How appropriate during this time when nations are invited to turn against God by one great nation which has rejected him! The real tragedy of following false ideas is that by so doing we stifle and sometimes choke out spirituality completely. Rudolph Eucken truly asserts that without a consciousness of a spiritual relation, and I add, without listening to God—

not telling him what to do, but listening to him—no true civilization is possible. A civilization declining all contact with a supernatural life and refusing to establish those mysterious inner relations gradually degenerates into a mere human civilization and becomes a parody of civilization.

The body with its five or more senses, with its appetites and passions, is essential to life and happiness, but in the ultimate analysis it is only a means to a higher end. When man makes its gratification an end in itself, he frustrates the purpose and descends to sensuality.

Spirituality is the consciousness of victory over self and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding and truth expanding the soul is one of life's experiences. Being true to self, loyal to high ideals, develops spirituality.

The real test of any religion is the kind of man it makes. Being honest, true, chaste, virtuous, and in doing good to all men, as we have heard today, are virtues which contribute to the highest acquisition of the soul. It is the divine in man, the supreme crowning gift, that makes him king of all created things, the one final quality that makes him tower above all other animals.

Divine is that admonition and promise given to the Prophet Joseph Smith, and I conclude with this message from him:

". . . let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (D & C 121:45-46.)

With love in our hearts—and I mean that word *love* for all young people—I say, "Be Honest With Yourself." Loyalty is a virtue next to love.

God bless the Mutual Improvement Association as, with the hundreds of thousands within its fold, it proclaims to the world the necessity of loyalty to God and loyalty to man, I pray in the name of Jesus Christ. Amen.

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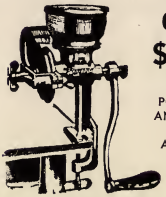
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Your Page and Ours



A FAMILY OF ERA READERS

THIS IS an IMPROVEMENT ERA family—the eleven sons and daughters of Elder and Mrs. Alvin W. Hebdon, of Blackfoot Fourth Ward, Blackfoot Stake, together with their parents, all have the magazine in their home.

Those in the picture are: front row left to right: Ranald Hebdon, LaVaun Hebdon, Edna Hebdon and Alvin Hebdon (parents), Selma Simper, Arlie Hebdon; back row: Edwin Hebdon, Edna Swanson, Fred Hebdon, Glenna Smith, Joseph Hebdon, Arva Line, and LaRaine Lindsay.

Incidentally this picture was taken in April, the first time all the children had been together in the Blackfoot, Idaho, home, since 1937, when one of the sons departed for a mission. Three other sons have also filled full-time missions, and the remaining two have served stake missions. All of the family is active in the Church.

Gallup, New Mexico

Dear Editors:

I HAVE been receiving THE IMPROVEMENT ERA for the last three years now as a gift by some good friends.

I want to say that I enjoy getting it and reading it. I find it a very pleasant magazine to read. It is very useful and very instructive. I want to thank all those people who are so kind to me as to see that I get THE IMPROVEMENT ERA. As I read it, I pass it on to other people to read. I also have one of your Mormon books which Mr. Bushman gave me some years ago. He used to come to our house and give us talks, and we all would sing, too. Your book sure has lots of things in it that are in our Indian beliefs. I am a Hopi Indian, and thank you all again for the magazine. May you have all the best of success in your work and life, too. May our good Lord take care of us all.

Good-bye. I am Lemuel Y. Mansfield.

c/o F.P.O.
San Francisco

Dear Friends,

I RECEIVED the card you sent me about the wonderful Church magazine you are sending me. I am grateful to you and to the people of Santaquin 2nd Ward for sending the copies to me. It has been about two months since I last got one, and I surely miss them. There are several LDS boys on my ship that are being made more active in Church by reading this wonderful magazine. I let them use each copy after I am through with it. It makes the days much brighter and more cheerful when you can sit down and read a few lines from it each day. I hope to be receiving one again soon.

I hope this finds the fine staff of the magazine well, and I pray that God will bless each one of you. A fellow member and a friend always.

/s/ Lyle W. Topham, F.N.

Reno, Nevada

WE ENJOY the ERA. The temple issue was wonderful—the conference issues are always welcome. Thank you.

Sincerely,
/s/ D. MacGill



RENO WARD MIA MAIDS TIE ROSE BOUQUET

THIS IS the first group of Mia Maids of Reno Ward, Reno (Nevada) Stake to tie their rose bouquet. The accompanying program was enjoyed by the girls, their parents, and specially invited guests. Left to right in the picture are: Ann Olsen, Sue Robertson, YWMIA President Eleanore Gilbertson, Sylvia Cropper, Glenita Lukenga, and Mia Maid Teacher Ora Southwick.

Victoria, British Columbia

Dear Editors:

I CAN'T TELL you how much the *Voice of the Church* means to me. It has given insight to me of how wonderful the gospel is. Through each edition we realize what is pertinent now, and it has given us the growth of the Church which helps us. God bless us to appreciate our blessing and to live as we should.

Sincerely your brother,
/s/ Elder Verl J. Hawes

MIA MAIDS OF PROVO FIRST WARD

MIA MAIDS of the Provo First Ward, Provo (Utah) Stake recently planted fourteen Mia Maid roses on the chapel grounds. They made and sold candy to finance the project. Every girl took part in the project. Shown left to right, first row: First Ward YWMIA President Annette Jones, Sandra Hollerman, Leone Beckwith, Natalie Andrus, and Joan Hales. Second row: Provo Stake YWMIA President Bessie Snow, First Counselor Jessie Hawke, Provo Stake Mia Maid leader Joan Zabriskie, Dixie Innis, Carol Rees, Maryanna Hatch, Marilyn Daynes, Susan Roberts, Ward Counselor Itha Hollerman, and Karen Bullock. The Mia Maid leader, Roxie Bybee, was not present when the picture was taken.



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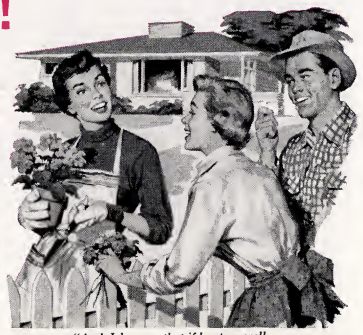
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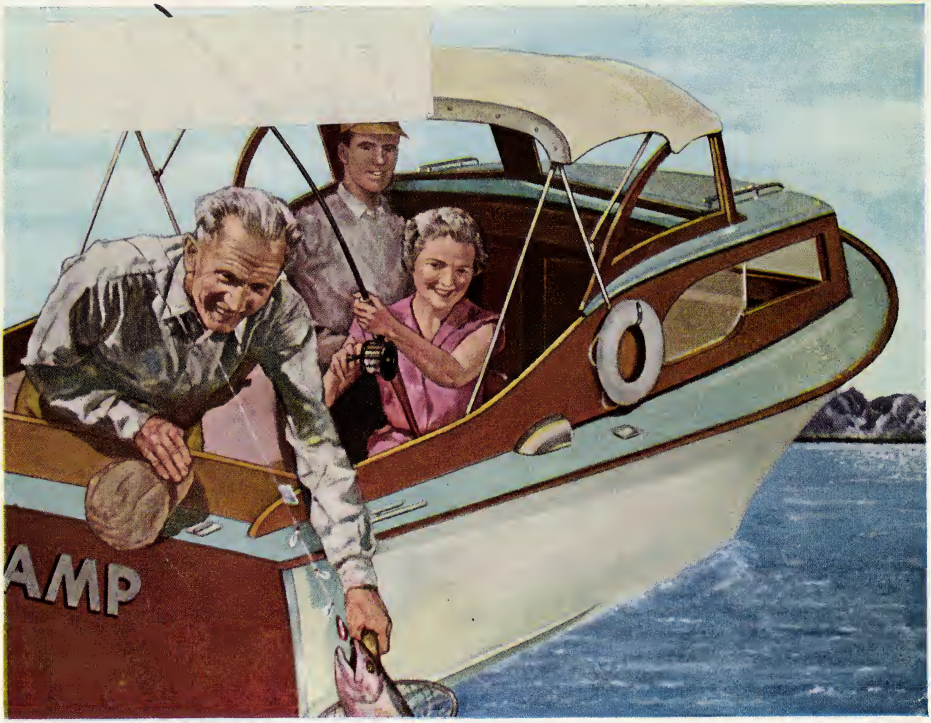
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